

THE  
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**ON HEARING THE WORD.**

*Extracted from the Northamptonshire Circular Letter,*

**By the Rev. ROBERT HALL.**

As we who are assembled on the present occasion consist of Ministers and Delegates from a number of associated Churches which we consider ourselves as addressing in these our Circular Epistles, we shall confine ourselves, in our subsequent remarks, to such heads of advice on the duty of hearing the word as are appropriate to the character of professing Christians. We will consider ourselves as addressing such, and such only, as must be supposed in a judgment of charity, to have an experimental acquaintance with divine truth.

*First,* Previous to your entering into the house of God, seek a *prepared heart*, and implore the blessing of God on the ministry of his word. It may be presumed that no real Christian will neglect to preface his attendance on social worship with secret prayer. But let the acquisition of a devout and serious frame, freed from the cares, vanities, and pollutions of the world, accompanied with earnest desires after God and the communications of his grace, form a principal subject of your private devotions. Forget not to implore a blessing on the public ministry, that it may accomplish in yourselves and to others the great purposes it is designed to answer; and that those measures of assistance may be afforded to your ministers which shall replenish them with light, love, and liberty, that they may speak the mystery of the gospel as it ought to be spoken. Pastors and people would both derive eminent advantages from such a practice; they in their capacity of exhibiting, you in your preparation for receiving, the mysteries of the gospel. As the duties of

the closet have the happiest tendency, by solemnizing and elevating the mind, to prepare for those of the sanctuary; so the conviction of your having borne your minister on your heart before a throne of grace, would, apart from every other consideration, dispose him to address you with augmented zeal and tenderness. We should consider it as such a token for good, as well as such an unequivocal proof of your attachment, as would greatly animate and support us under all our discouragements.

*Secondly*, Establish in your minds the highest reverence and esteem of the glorious gospel. Recollect the miracles wrought to confirm it, the sanction, the awful sanction, by which a due reception of it is enforced, and the infinite value of that blood by which its blessings were ratified and procured. Recollect that on its acceptance or rejection, on the effects which it produces on the heart and life, depends our state for eternity; since there are no other means devised for our recovery, no other name is given under heaven by which we can be saved besides that which it exhibits. It is not merely the incorruptible seed of regeneration; it is also the mould in which our souls must be cast, agreeable to the Apostle's beautiful metaphor: *Ye have obeyed from the heart that form or mould of doctrine into which ye were delivered*. In order to our bearing the image of Christ, who is the first-born among many brethren, it is necessary to receive its impress in every part; nor is there any thing in us what it ought to be, any thing truly excellent, but in proportion to its conformity to that pattern. Its operation is not to be confined to time or place: it is the very element in which the Christian is appointed to live, and to receive continual accessions of spiritual strength and purity, until he is presented faultless in the presence of the divine glory. The more you esteem the gospel, the more will you be attached to that ministry in which its doctrines are developed and its duties explained and inculcated; because in the present state of the world, it is the chief, though not the only means of possessing yourselves of its advantages. To tremble at God's word is also mentioned as one of the most essential features in the character of him to whom God will look with approbation.

*Thirdly*, Hear the word with attention. If you are convinced of the justice of the preceding remarks, nothing further is requisite to convince you of the propriety of this advice, since they all combine to enforce it. We would only remark in general, that the knowledge derived from a discourse depends entirely upon



attention, in exact proportion to which will be the progress made by a mind of a given capacity. Not to listen with attention, is the same thing as to have ears which hear not, and eyes which see not. While you are hearing, whatever trains of thought of a foreign and extraneous nature obtrude themselves, should be resolutely repelled. In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly; but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect, acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity: it is impossible such a man should attain to true wisdom. If we cultivate on the contrary a habit of attention, it will become natural, thought will strike its roots deep, and we shall by degrees experience no difficulty in following the track of the largest connected discourse. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention to religious instruction, is, the love of the truth. Let the word of Christ dwell in you richly, and to hear it attentively will be a pleasure, not a task.

The practice of sleeping in places of worship, a practice, we believe, not prevalent in any other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers, and most disgraceful to those who indulge it. If the Apostle indignantly inquires of the Corinthians, whether they had not houses to eat and to drink in, may we not with equal propriety ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of God into a dormitory? A little self-denial, a very gentle restraint on the appetite, would in most cases put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the word, who cannot be prevailed upon one day out of seven, to refrain from the gluttony which absolutely disqualifies him for receiving it?

*Fourthly*, Hear the word of God with *impartiality*. To be partial in the law was a crime formerly charged upon the Jewish priests, nor is it less sinful in the professors of Christianity. There is a class of hearers who have their favorite topics, to which they are so immediately attached that they are offended if they are not brought forward on all occasions; while there are others of at least equal importance, which they can seldom



be prevailed upon to listen to with patience. Some are never pleased but with doctrinal statements: they are in raptures while the preacher is insisting on the doctrines of grace, and the privileges of God's people: but when he proceeds to inculcate the practical improvement of these doctrines, and the necessity of adorning the profession of them by the virtues of a holy life, their countenances fall, and they make no secret of their disgust. Others are all for practical preaching, while they have no relish for that truth which can alone sanctify the heart. But as it is a symptom of a diseased state of body to be able to relish only one sort of food, it is not less of the mind to have a taste for only one sort of instruction. It is difficult to suppose that such persons love the word of God as the word of God; for if they did, every part of it, in its due proportion and its proper place, would be acceptable. It is possible, in consequence of the various exigences of the Christian life, that there may be seasons to which some views of divine truth may be peculiarly suited, and on that account heard with superior advantage and delight: but this is perfectly consistent with an impartial attachment to the whole of revelation. But to feel an habitual distaste to instruction the most solid and scriptural unless it be confined to a few favourite topics, is an infallible indication of a wrong state of mind. It is only by yielding the soul to the impression of every divine communication and discovery, that the several graces which enter into the composition of the new creature are nourished and sustained. As the perfection of the Christian system results from the symmetry of its several parts, in which there is nothing redundant, nothing disproportioned, and nothing defective; so the beauty of the Christian character consists in its exhibiting an adequate impress and representation of the whole. If there be any particular branch of the word of God to which we are habitually indisposed, we may generally conclude that is precisely the part which we most need; and instead of indulging our distaste, we ought seriously to set ourselves to correct the mental disease which has given occasion to it.

In some instances the partiality to certain views of truth to the exclusion of others of which we are complaining, may arise not so much from moral disorder as from a deficiency of religious knowledge, and that contraction of mind which is its usual consequence. We would earnestly exhort persons of this description not to make themselves the standard, nor attempt to confine their ministers to the first principles of the oracles of

God. There are in most assemblies some who are capable of digesting strong meat, whose improvement ought to be consulted; and it behoves such as are not, instead of abridging the provisions of the family, to endeavour to enlarge their knowledge, and extend their inquiries. A Christian Minister is compared by our Lord to a great householder, who brings out of his treasure things new and old.

*Fifthly*, Hear the word with constant *self-application*. Hear not for others, but for yourselves. What should we think of a person who after accepting an invitation to a feast, and taking his place at the table, instead of partaking of the repast, amused himself with speculating on the nature of the provisions, or the manner in which they were prepared, and their adaptation to the temperament of the several guests, without tasting a single article? Such, however, is the conduct of those who hear the word without applying it to themselves, or considering the aspect it bears on their individual character. Go to the house of God with a serious expectation and desire of meeting with something suited to your particular state, something that shall lay the axe to the root of your corruptions, mortify your easy besetting sin, and confirm the graces in which you are most deficient. A little attention will be sufficient to give you that insight into your character which will teach what you need, what the peculiar temptations to which you are exposed, and on what account you feel most shame and humiliation before God. Every one may know, if he pleases, the *plague* of his own heart. Keep your eye upon it while you are hearing, and eagerly lay hold of whatever is best adapted to heal and correct it. Remember that religion is a personal thing, an individual concern; for every one of us must give an account of himself to God, and every man bear his own burden. *Is not my word as a fire*, saith the Lord, *and as a hammer that breaketh the rock in pieces?* If such be its power and efficacy, lay your hearts open to it, and expose them fully to the stroke of the hammer and the action of the fire. Do not imagine because you are tolerably well acquainted with the system of the gospel, you have therefore nothing to learn, and that your only obligation to attend its ministry arises from the necessity of setting an example. It is probable your knowledge is much more limited than you suppose; but if it be not, it is a great mistake to imagine the only advantage derived from hearing is the acquisition of new truths. There is a spiritual perception infinitely



more important than the knowledge which is merely speculative. The latter is at most but a means to the former, and this perception is not confined to new propositions. It is frequently, nay, more frequently, attached to truths already known; and when they are faithfully and affectionately exhibited, they are the principal means of calling into action, and strengthening the habits of internal grace. Love, joy, humility, heavenly-mindedness, godly sorrow for sin, and holy resolutions against it, are not promoted so much by novel speculations, as by placing in a just and affecting light the acknowledged truths of the gospel, and thereby stirring up the mind by way of remembrance. *Whilst I am in this tabernacle, said Peter, I will not be negligent to put you in remembrance of these things, though ye know them, and are established in the present truth.* We appeal to the experience of every real Christian, whether the sweetest and most profitable seasons he has enjoyed have not been those in which he is conscious of having learned no new truth, strictly speaking, but was indulged with spiritual and transforming views of the plain unquestionable discoveries of the gospel. As the word of God is the food of souls, so it corresponds to that character in this respect among others—that the strength and refreshment it imparts, depend not upon its novelty, but upon the nutritious properties it possesses. It is a sickly appetite only which craves incessant variety.

*Sixthly, Hear with candour.* The indulgence of a nice and fastidious taste, is as adverse to the improvement of the hearer as it is to the comfort of the minister. Considering the variety of our avocations, the necessity we are under of addressing you in all states of mind, and sometimes on the most unexpected occasions, if we could not rely on your candour our situation would be scarcely tolerable. Where the general tendency of a discourse is good, and the instruction delivered weighty and solid, it is the part of candour to overlook imperfections in the composition, manner, or elocution of the speaker, imitating in this respect the example of the Galatians, of whom Paul testifies that they did not despise his temptation which was in the flesh—some unhappy peculiarity in his speech or countenance, we may suppose, which exposed him to the derision of the unfeeling. The Lord, by the mouth of Isaiah, severely censures such as make a man an offender for a word, a fault too prevalent in many of our churches, especially among such as are the least informed and judicious; for the disposition

to sit in judgment upon the orthodoxy of ministers, is usually in an inverse proportion to the ability. Be not hasty in concluding that a preacher is erroneous because he may chance to use a word or a phrase not exactly suited to your taste and comprehension. It is very possible the idea it is intended to convey may perfectly accord with your own sentiments; but if it should not, it is equally possible the propriety of it may be vindicated by considerations with which you are not acquainted. *Be not many masters*, many teachers, saith St. James, *knowing ye shall receive the greater condemnation*. Hear the word of God less in the spirit of judges than of those who shall be judged by it. If you are not conscious of your need of religious instruction, why elect pastors and teachers for that purpose? but if you are, how inconsistent is it to indulge that spirit of cavil and censure which can have no other effect than to deter your ministers from the faithful discharge of their office, from declaring the whole counsel of God. In most dissenting congregations there is one or more persons, who value themselves on their skill in detecting the unsoundness of ministers, and who when they hear a stranger, attend less with a view to spiritual improvement than to pass their verdict, which they expect shall be received as decisive. It is almost unnecessary to add that they usually consist of the most ignorant, conceited, and irreligious part the society. Such a disposition should as much as possible be discouraged and suppressed.

*Receive with meekness the engrafted word, which is able to save your souls.* Despise not men of plain talents, who preach the truth, and appear to have your eternal welfare at heart. If you chuse to converse with your fellow-christians on what you have been hearing, a practice which if rightly conducted may be very edifying, let your conversation turn more upon the tendency, the spiritual beauty and glory of those great things of God which have engaged your attention, than on the merit of the preacher. We may readily suppose that Cornelius and his friends, after hearing Peter, employed very few words in discussing the oratorical talents of that great Apostle; any more than the three thousand, who at the day of Pentecost were pricked to the heart: their minds were too much occupied by the momentous truths they had been listening to, to leave room for such reflections. Yet this is the only kind of religious conversation, (if it deserves the appellation,) in which too many professors engage. ‘Give me, (said the incomparable Fenelon),



the preacher who imbues my mind with such a love of the word of God as makes me desirous of hearing it from any mouth.

When your ministers are exposing a particular vice, and endeavouring to deter from it by the motives which reason and revelation supply, guard against a suspicion of their being personal. That they ought not to be so, we readily admit; that is, that they ought not to descend to such a minute specification of circumstances as shall necessarily direct the attention to one or more individuals: but if they are not at liberty to point their arrows against particular vices among them; or are expected, lest they should wound to make a courteous apology, by assuring the audience of their hope and conviction that none among them are implicated; they had better seal up their lips in perpetual silence. It is a most indispensable part of our office to warn sinners of every description, and that we may not beat the air, to attack particular sins, as well as sin in the abstract; and without our intending it an individual suspects he is personally aimed at, he merely bears an involuntary testimony to our fidelity and skill.

*Seventhly, Hear the word with a sincere resolution of obeying it. If ye know these things, saith our Lord, happy are ye if ye do them.—He that heareth these sayings of mine and doeth them, I will liken him to a man who built his house upon a rock. To be a forgetful hearer of the word, and not a doer, is to forfeit all the advantages of the Christian dispensation, which is imparted solely with a view to practice. The doctrine of faith is published with a design to produce the obedience of faith in all nations. The doctrine of repentance is nothing more or less than the command of God that all men every where should repent. If we are reminded, that he who in times past spake to the fathers by the Prophets hath in these last days spoken unto us by his Son, it is that we may be admonished not to refuse him that speaketh. If we are taught the supreme dignity and exaltation of Christ as a Mediator, it is that every knee may bow, and every tongue confess that he is Lord. If the Apostles, having the mind of Christ, faithfully imparted it, it was that the same mind may be in us, to purify our passions and regulate our conduct. We can scarcely imagine a greater impertinence, than to hear the word with apparent seriousness without intending to comply with its directions. It is a solemn mockery, concealing under an air of reverence and submission a determination to rebel, and, in the language of the Prophet, a*



heart bent on backsliding. To suppose the Supreme Being pleased with such a mode of attendance, is to impute to him a conduct which it would be an insult to ascribe to a fellow-creature; for who but the weakest of mortals, under the character of a master or a sovereign, would be gratified with the profound and respectful attention with which his commands were heard, while there existed a fixed resolution not to obey. Remember, dear Brethren, the practical tendency of every Christian doctrine: remember that the ministry of the gospel is the appointed instrument of forming the spirits of men to faith and obedience; and that, consequently, the utmost attention and assiduity in hearing it is fruitless and unavailing which fails to produce that effect.

*Finally, Be careful after you have heard the word, to retain and perpetuate its impressions. Meditate, retire, digest it in your thoughts, turn it into prayer; in a word spare no pains to fasten it upon your hearts. You have read, dear Brethren, of those to whom the gospel was preached as well as to us, but the word did not profit them, not being mixed with faith in them that heard it. Endeavour to exert upon it distinct and vigorous acts of faith, and thereby to mingle and incorporate it with all the powers of the mind, and all the springs of action. But this you can never accomplish without deep and serious reflection, for want of which, it is too often left loose, and exposed like uncovered seed, which the fowls of Heaven easily pick up and devour. Then cometh that wicked one, says our Lord, and taketh it out of his heart and he becometh unfruitful. How many hearers, by engaging in worldly conversation, or giving way to a vain and unprofitable train of thought when they leave the sanctuary, lose the impressions they had received, instead of conducting themselves like persons who have just been put in possession of a treasure which they are anxious to secure from depredation. If Satan watches for an opportunity of taking the word out of our hearts, what remains but that we oppose vigilance to vigilance, and effort to effort; and since the prize contended for by the powers of darkness is our souls, what a melancholy reflection will it be, if the disinterested malice of our enemies renders them vigilant and active in seeking their destruction, while we are careless and negligent in seeking their salvation. Satan, conscious that the word of God is capable of elevating us to that pinnacle of happiness from whence he fell, contemplates its success with alarm, and spares no arti-*

fice nor stratagem which his capacious intellect can suggest to obstruct its progress, and if we, by our criminal negligence, turn this ally against ourselves, we shall be guilty of that prodigy of folly and infatuation, which is equally condemned by the councils of heaven, and the machinations of hell.

## A DREAM.

To the Editor of the Baptist Magazine.

Mr. Editor,

Some time ago, after perusing the 12th chapter of Exodus an invincible drowsiness began to pervade my senses, which at length terminated in profound sleep. Full of the subject on which I had been reading, I conceived myself to be walking on a plain, near an extensive and populous city. A beard large and long covered my chin and breast; a kind of turban defended my head from the powerful rays of the sun; a capacious and seamless cloth enveloped my body; a girdle cut from the skin of a beast encircled my loins, while pieces of the same skin clasped my ankles, and guarded the soles of my feet. In a word, I was an Hebrew. Yet by a coincidence unaccountable, though frequent in dreams, I recollected that I had not always been so, and retained many ideas which as an Israelite of the age to which my dream referred me, I never could have possessed. The city was the capital of the Egyptian empire, and around me I discovered men of a appearance similar to my own, engaged in employments of the most laborious kind. Some bore heavy burdens, some were digging, others trampling and reducing to the shape of bricks a substance which was procured from the earth; while persons of different aspect and attire were goading them with reproaches and torturing them with thongs. My brethren were 'made with oppression,' and my heart yearned over their sufferings. As the sun declined, their labour ceased, and I observed issuing from the town, two persons, evidently Hebrews, yet of a deportment so majestic as immediately to inspire respect. Many of those who had left off work went eagerly to meet, others seemed desirous to avoid these two reverend persons, who manifested the greatest solicitude for the attention of all. Their communication was soon circulated among the Israelites, who in clusters consisting of various numbers were now scattered all over the plain. Mixing



with one of their companies, I found it had been made known that Jehovah was about to inflict a last and dreadful plague on the Egyptians, which certainly was to effect our emancipation. One of the company then recited in substance what is recorded in the book of Exodus concerning the institution of the Passover. It was also announced, that the only method of escaping a participation in the punishment of the Egyptians, was by an exact compliance with the divine injunction; and that to those who thus complied, safety was infallible.

While I was admiring the loving kindness of the God of our fathers Abraham, Isaac, and Jacob, and resolving to take heed to the voice of his servant, I observed a man who had shewn much impatience while the word of the Lord was declaring, and who had turned away in derision as soon as he heard the message; and I approached him. As soon as we were near enough to converse, 'Well' said he, 'what shall we have next? The sons of Amram must surely think our credulity inexhaustible—To sprinkle a door-post with lamb's blood; and this to save the life of our first-born. Who, possessing sense enough to decypher the commonest hieroglyphic, would not see through such a shallow device? I am for none of their childish absurdities. As for Moses, he is a good kind of a man in some things, and has taken much pains: he has been at court several times, to endeavour to procure our release; but without effect. Indeed we may thank his officiousness for what we now suffer: if he had let us alone, we should have had less work. He may be a great scholar, and his brother Aaron an eloquent speaker, but they shall never persuade me to believe in the efficacy of sprinkled lamb's blood.' After he had continued for some time in this strain, I endeavoured to reason with him, that it was most evident Moses and Aaron desired the people's welfare—that the miracles of Moses had proved his divine mission—that we had every reason to believe what they spake to be the word of the Lord, and that it was far, very far above our province and ability to decide on the propriety of divine institutions. I desired him to reflect on what would be the consequence of his disobedience if the event should prove the command to be divine; on what the Egyptians had already suffered, and how aggravated would be his sin, with these tokens of divine displeasure at disobedience before his eyes. 'All this may be very well for women and children, and I am apprehensive that the people in general will be fools enough to enter

into this goodly scheme. But after all I do not know what there is so desirable in emancipation. Moses and Aaron no doubt will find their account in having a whole people under their authority; but what better will be our nation? To be sure we work hard, but then we have plenty to eat; onions, leeks, garlick, and sometimes flesh; and lodgings that might be worse. Now,' added he, 'I am not one of those who are fond of seeking adventures—supposing we had left Egypt, whither are we to go? They talk about the Land of Canaan having been promised by God, but that is a very improbable story. I should like to know how we are to be fed till we arrive there, and who is to take cities and conquer nations for us. Moses does not disguise that the country to which he would lead us, is populous and well fortified, and that many difficulties, dangers, and enemies must be overcome before we attain to the promised possession; what folly to give heed to proposals so absurd! To give you my sentiments at once, I am very well satisfied where I am, and as I do not believe a word of what is told concerning our possessing a land, in which no one of us has set the sole of his foot, I am not disposed to part with substance, in order to pursue a shadow.' Oh brother, brother, exclaimed I, by what infatuation are you so hardened against the Lord, and against Moses? 'I have heard Aaron without being convinced, and shall I be swayed by you?' rejoined he, as he turned upon his heel and departed.

As I slowly followed him, pitying his incorrigible obduracy, I discovered by the side of a pile of bricks, one of my brethren asleep. Rousing him, I said, have you forgotten what is to take place to-night? well is it that I saw and awakened you, hasten to observe the Passover. 'All in good time' said he, rubbing his eyes and stretching himself, 'there is no occasion to hurry; go you, I shall not be too late.' But brother, should you sleep again, perhaps no one may discover and awaken you, 'There is no danger: perhaps I may not sleep, and if I do, I shall awake in time.' But why will you not go now? 'Because I tell you there is time enough; and besides, now I recollect, I have many things to do before I can go. This morning, while carrying a heavy burden, I tore my garment, and the thongs of my sandals are broken, indeed many other things are necessary to be attended to, when they are done I shall follow you.' But you will be too late, my friend—the night now approaches: already the light has ceased to create shadows, or rather all is



shade, and before to-morrow's sun gilds the distant hills, what lamentations among the Egyptians! and how can you escape if you neglect the divine command? 'I know all this as well as you, you must not conclude, because I do not go with you immediately, that I do not mean to go at all. I should be terrified at the thought of disobeying the mandate of Jehovah and suffering punishment with our cruel task-masters; but I do not see why it may not be put off a little—you know deferring is very different from saying, I will not.' Listen, Eliab, said I, which is of the greatest importance, that you should keep the Lord's Passover, or mend your clothes? 'That I should observe the Passover, certainly.' Then how great is your imprudence in putting off that which is of the greatest importance; rather, you should defer that which is trifling. The very possibility of your being too late should urge you immediately forward; if you continue in your present temper, I fear it is too probable you will, and then what will your good purposes advantage you? Remember that where the command is pressing, delay is disobedience; and in this case, as a certain time only is given you, delay may be fatal. Let me entreat you, therefore to surrender your idle excuses and to go now; at present all is well; very soon the given time will expire, and repentance be too late. 'I can allow for the goodness of your motives, and thank you for your well-meant endeavours, but I assure you, they are misplaced. You address me as if I were not going; whereas my intentions to that effect, are as good as yours. Go you now, if you think it best; I have no wish to hinder any, and shall follow as soon as it is convenient.' Fearing that by remaining longer in fruitless discourse with one so determined on procrastination, I might fall into the error against which I warned him; I went on my way.

Presently after, I descried at some distance, a man bearing a large earthen jar, which he appeared scarcely able to support. I soon overtook him, and discovered that this jar contained something white and nearly fluid. I was loth to slacken my pace, yet I could not forbear to ask the man a few questions. I begun with that which was uppermost in my mind. Do you mean to observe the Passover? 'I do, and I do not,' said he. I requested an explanation of an assertion so mysterious. 'Why,' said he, 'I am going to make an improvement upon it—indeed I observe that most of our institutions are defective in some points, but this I supply. For instance I always circumcise

my children on the ninth day instead of the eighth, because I like it better, and always chose to have something of my own in what I do. For this reason I shall exercise my own judgment concerning the institution which is to take place to-night.' Astonishing! Do you not believe that the Lord speaks by Moses and Aaron? 'I do, and I do not.' How is this? 'Why, I believe that Jehovah communicates his will to them, but they may forget or alter, they are only fallible men, you know, though they take so much upon them.' But are you not fearful of offending God, and procuring your own destruction by these ingenious inventions? Is it not an injurious reflection on the wisdom and authority of God, which we have no reason to think he will suffer to pass with impunity? Is not to alter, to disobey? 'It is, and it is not. To substitute entirely something else, or to do less than God commands, may be thus censurable; but this is not my plan. You observe, I make the divine command the ground-work of what I do, and only supply deficiencies, restore obliquities, and embellish what is too plain and simple.' Pray where is your authority for all this, your dispensation from a literal observance of God's commandments? 'Here,' said he 'pointing to his head.' 'It is all very well for common understandings to abide by the letter of the law; my mind is of another cast. As God has given me ability to invent, I take the right for granted.' But if, after all, Jehovah should say, who hath required this at your hands; what would your ingenuity avail? If he permit not Moses to prescribe, except by express direction, will he suffer you? But I have not yet examined the use for which you intend that white substance. 'Aye,' said he, 'that is the thing. You know we are told to kill a lamb and to sprinkle the door-posts with the blood—to the latter part of this I have objections, and therefore shall make an alteration. Observe, as my family is pretty numerous, I shall not fail to kill a lamb—but then a lamb is easily procured—and lamb's blood on a door would cut a sorry figure. I have therefore been to a considerable distance to procure this white substance, under the weight of which I am ready to faint. Instead of sprinkling any blood, I intend with this to whiten my house, from which I propose to myself great advantages. First and chiefly, it is my own invention; then it will make such a conspicuous appearance. The destroying angel certainly will not fail to notice my house; he might not discover the marks of blood, which would not be nearly so



evident as a fine brilliant white.' My brother, said I, your conduct surpasses in strangeness, be not offended if I say, in folly, all of which I ever heard. You have taken great pains for what is worthless; and are going to make an alteration, where every thing depends upon the strictest and most accurate observance. Had you been commanded to go to a distance, how would you have complained! and most likely would have taken something at hand—yet merely to gratify your pride, you are going to sacrifice your happiness. The Lord hath declared, that the destroying angel shall smite every house not sprinkled with blood; how dare you then to contradict him? Will he not vindicate himself in your punishment?

I was preparing to inveigh with greater vehemence against his rash and sinful conduct, when leaning forward in my chair, the awkwardness of the posture awoke me. Recalling the particulars of my dream, I could not forbear to exclaim, Oh what will sinners do—the hardened, the procrastinating, and self-sufficient, in the day of visitation?

Yours respectfully,

PETEINOS.

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#### THE DISCIPLE WHOM JESUS LOVED.

Out of seventy disciples, the Lord chose to himself twelve apostles who were to be witnesses of all that he did and taught. Of the twelve there were three principal worthies, who were admitted to a more than ordinary friendship: and out of these three he chose one for his intimate and bosom friend, whose peculiar honour it was to be called "that disciple whom Jesus loved." We are not directly told who it was: but though the modesty of the writer has concealed the name, he has left us in no doubt as to the person intended, and the manner in which he reiterates the appellation sufficiently evinces the gratulatory feelings that were excited by the recollection of so distinguished a favor. There is however a delicacy not commonly observed in those who have occasion to speak of their friendship with great personages, and which arises from a consciousness of the honour which cometh from God only. The writer speaks not of his own love, but of the Saviour's love to him; and feeling the infinite condescension which such affection implied, he speaks not of an equal or a friend, but of that "disciple" whom Jesus loved.

Whatever was the peculiar intimacy between the disciple and his Lord, it was so conducted as not to excite the jealousy or envy of any of the brethren; for not one of the sacred writers has so much as mentioned the existence of this sacred partiality except the favoured individual himself only. What an example is here of a wise and well-regulated friendship, which while it affords the highest gratification and meets the warmest wishes of the parties, trespasses not on the feelings nor abridges the comforts of others, but is rendered compatible with the courteous attention and brotherly affection due to the surrounding circle. Let the minister of Jesus have his bosom friend, for he will need one as well as his blessed Lord; and if he can find one among his brethren, let him carefully imitate this wise and holy example.

But why did our Saviour need, or choose to himself an intimate associate? We might easily imagine that he needed not the comforts or the aids of human friendship: that the perfections of his nature raised him far above every earthly connection, and that the boundless resources of his felicity rendered him totally independent if not incapable of those endearments which his followers mutually receive and impart to one another. But it is not so: he who condescended to assume our nature, condescended also to participate in those feelings which constitute its perfection: and being found in fashion as a man, he became susceptible and required the enjoyment of human friendship. It is also to the infinite benevolence of his character that such an affection is to be ascribed: a good and gracious heart will always need some one to whom it may be kind, as well as one from whom kindness may be received. The expressions of reciprocal affection could not be less acceptable to the Saviour than to any of his disciples, seeing it is of the nature of all true goodness to delight in virtuous esteem, as well as to become beneficent and kind to others. To a mind susceptible of the best impressions, it is impossible to live without attachments; and he who lives without loving and being loved, is totally unfit to occupy a station among human beings.

If it consisted with the Saviour's character, that his delights should be with the sons of men; yet it may be asked, why was JOHN to be distinguished as his particular friend? We have no proof that he was wiser, or better than the rest of his brethren. He had his faults too, as well as they. Once was he rebuked for unhallowed ambition, and twice for intemperate



zeal. But if he had not been more eminent in religious attainments than they, *his* character was of a class which the Saviour most admired, and he of all others was the man after his own heart. The character of John was holy LOVE: his religion was the religion of LOVE: it breathed in all his words, and lived in all his actions. In reading his gospel, it is impossible not to see that this disciple is more tenacious of the merciful than the marvellous, and more deeply affected with the expressions of infinite compassion than the displays of omnipotent power. He takes less notice of the stupendous miracles of our Lord, than any of the other evangelists, but dwells with continual delight on the gracious words which proceeded out of his mouth, and remembers more of his discourses, more of the tender and interesting incidents of his life, than any of his brethren. When he speaks of the Saviour, it is love which cannot be uttered, and language which love only can understand. The doctrine of this apostle is the same: in his epistles almost every thing is reduced to this—The great love of God in the gift of his Son, and the love we owe to God and one another. These are his alpha and omega. “Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. He that dwelleth in love, dwelleth in God, and God in him.”

Such an assemblage of excellence, such an exuberance of holy affection, as appeared in this amiable apostle, may well account for the interest he found in the Saviour's heart. In this there was a congeniality between the disciple and his Lord; and this it was that knit them together, like the soul of David and Jonathan. Incarnate Love could not but delight in one who bore the nearest resemblance to its own inimitable beauty, nor could the favoured individual forbear to copy the example of one who was so much the object of his humble adoration.

Oh, of what importance is it to cultivate this holy and affectionate disposition! How vain is all religion without love! Some in the early part of their profession are courteous, and kind, and tender hearted; but as they grow old, become sour, sullen, and morose. With John it was far otherwise: like the richest wine, he is mellowed with age, and the setting sun reflects a milder radiance.

Powerfully are we taught the worth of christian friendship, by the honour which the Saviour himself hath put upon it; nor less so, what characters we should be solicitous to choose for

our bosom friends. Let the wise and the knowing delight themselves in the company of the learned, the accurate and the acute; let them admire the witty, the vivacious and verbose. But give me the man my Saviour loves, the man who bears his image most—the lowly, the affectionate, the holy minded; the man of feeling heart—and they that please may take the rest.

PAULINUS.

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## REMARKS ON THE WRITERS IN THE EVANGELICAL MAGAZINE.

To the Editor of the Baptist Magazine.

Sir,

May I request you and your readers to turn to some remarks made in your Number for March, in the present year, page 119, in a review of a tract called *The History of the Baptists*. You will there perceive that the assertion of the Editor, of Dr. Os-good, and of Messrs. Bogue and Bennett, that the Baptists as a distinct communion had no existence till about the time of Luther, and of course that they are a modern sect, if it were true, would be no more than might be said of the Presbyterians and Independents, but that it is not true: for in a letter from Costellicius to Erasmus, dated Oct. 10, 1591, he speaks of a People in Bohemia, nearly an hundred years before the disturbances of Munster, of whom he says, that “Such as come over to their sect must every one be baptized anew in mere water;”—and three hundred years before this, as is acknowledged by Dr. Wall,\* the same thing was true of the Petrobrusians. Yet in a review of the same tract in the Evangelical Magazine for September, the same unfounded assertion is repeated; and that in a manner as if no proof had been given of the contrary. If it had been the design of the Reviewer to impose upon his readers by the boldness of his assertions, and to avoid all reference to what had been alleged on the other side, lest they should examine it and judge for themselves, he could not have acted very differently. Why is it that Dr. Ryland’s *Candid Statement*, before which the flippant pieces which these writers patronise, would, in the estimation of a careful and impartial reader, fly as chaff before the wind, is entirely kept out of view? Let its evidence be fairly met and answered, if it can be so, in the same candid spirit in which it is written.

\* Hist. of I. B. Part II. p. 484.



But this is not the worst—How is it that the Evangelical Magazine dares to repeat that which has been proved in your number for March, before referred to, to be at least a gross mistake? It lies upon the Editors of that work to invalidate the statements of Costellectius and Dr. Wall, if they are able, or to acknowledge their assertion to be unfounded. Should they take no notice of this intimation, and presume that the boldness of their assertions will satisfy their readers, an impartial public will know how to construe it.

GAIUS.

## ON BACKSLIDING.

When Christ appeared to his servant John, who, for fidelity to his cause was banished to the Isle of Patnos; amidst the number of things which he commanded to be addressed to the different churches, one was, “that they had left their first love.” Should he, “whose eyes are as a flame of fire,” reveal his decisions on the character of many in our churches, would he not say of them, that *they* too had left their first love? As this may probably be the case with many, into whose hands this paper may fall, let the persons whose case it represents suffer the word of expostulation.

All Backsliding consists in a *departure of heart from God*. In whatever way its effects may be discovered, this is the root, the essence of the evil. “It is an evil thing, and bitter that thou hast forsaken the Lord thy God,” was the language of God to Israel, *Jer. ii. 19*. The consequence of this position will be, that Backsliding originates in *Secret declension*. We read of the Backslider in heart. It does not appear that the church at Ephesus was guilty of any outward immorality which dishonoured God before men. It “laboured and was patient—Could not bear those who were evil—tried those who said they were apostles and were not, and found them liars—hated the deeds of the Nicolaitans, which Christ also hated.” And since this was the case, what was there which could be found erroneous. All was fair before men, but in the eyes of him who searches the hearts and tries the reins of the children of men, there was an awful deficiency. She had left her first love. The fervour, the zeal, the spirituality, which she once displayed had evaporated; and while ordinances were decently attended, according to the judgment of others, he that knew the heart, saw the difference

between the past and present situation. Apostacy, it has been frequently remarked, begins at the closet door; and we may rest assured, that if the duties of the closet are neglected, or negligently regarded, we are Backsliders in heart from God.

Backsliding frequently proceeds no farther. Hence many professors, whose conduct is moral, whose attendance on divine ordinances is exact, are, it is to be feared, in a state of lamentable distance from God. An eye, versed in spiritual physiognomy, cannot fail to mark several circumstances which too plainly prove this fact. As for instance, the different degrees of ardour they manifest in the pursuit of worldly and heavenly treasure—the manner in which the things of God are rendered subservient to those of the world—the neglect of the religious instruction of their families—the almost total want of devotional piety in their intercourse with each other—too plainly tell, that the head feels not that vigour of attachment to divine things it was once accustomed to do.

It is not, however, always that Backsliding is confined to the heart. The life often partakes of the fatal disease, and bears testimony to the state of the soul. Hence the falls of professors do not always originate from the attacks of violent temptations, but are the natural fruits of a heart which has secretly departed from the source of life and happiness. It is not an improbable conjecture, that David felt the influence of an apostatizing spirit through the seductive manners of a court, previous to his falling into those base sins which will stain his character as long as the bible is perused. Have we never beheld the gradual way wherein individuals have become Backsliders in conduct, and degraded religion before men? First of all, family prayer was occasionally neglected, till it became disregarded, except on a sabbath-day evening; next, excuses could be made for absence from Prayer-Meetings, till they became habitually neglected. After this, Lectures on a week-day began to be disregarded, or were attended rather as occasion dictated than from conscience or inclination. From the disuse of the form of religion, on a week-day, it began to be less rigorously observed on the Sabbath; till the Lord's table, with the other ordinances of God's house, were neglected, the professor has persevered in his attachment to worldly companions and worldly pleasures, he has been hurried into the whirlpool of iniquity—deserted the people of God—and stigmatized with reproach that holy name by which he has been called.



Now, my dear reader, whoever thou art, let me on this interesting subject, enquire of thee, the real state of thy heart? Art thou walking closely with God, or is thy soul in a state of departure from him? Call to remembrance the former days. Review the seasons, in which thou didst first of all devote thyself to a Saviour. Sensible of the greatness of thy obligations to him, how anxious was thy desire to serve him? How forcible in thy mouth was the language of gratitude, "what shall I render unto the Lord for all his benefits towards me?" What thirstings after God, the living God, what anxiety to appear before God? What ardent desires after the enjoyment of his presence? what detachment from the world? what fear of offending him? what a concern to please him? How great thy affection to Christ and his people? How didst thou truly live, not to thyself, but to him who died for thee and rose again? How did thy joy and gratitude warm at his dear name—how did every pulse bound when listening to his voice? But how is it now? Is thy first love still in existence? Were conscience to speak, were a Saviour to address thee, what language would he utter? Would he not speak in some such terms as he delivered to the church at Sardis, "I know thy works, that thou hast a name that thou livest and art dead?" Or as he spake by Jeremiah to Israel, "Be astonished, O ye heavens at this, and be ye horribly afraid, be ye very desolate, saith the Lord, for my people have committed two evils, they have forsaken me the fountain of living waters, and hewed out to themselves broken cisterns that can hold no water?" What means thy absence from the closet; or the small attendance of which Christ complains? What is the import of that formality in worship—that backwardness in drawing near to God.—that heart anxious for the world, careful and troubled about many things—hat attachment to all the trifling follies of time—that looseness of conversation—that unconcern respecting the cause of the eternal God? Surely, if all was right between thy soul and God, different would be thy spirit and conduct. Verily these things are too indicative of a departure from the living God.

But now, O professor, canst thou be easy and contented in this situation? Is it a state so desirable as to rest in it? Is this the manner in which thou hast treated the blessed Redeemer? Has he given thee any occasion for this conduct? Is there a want of constancy in his affection to thee, or has he failed in the promises he has made thee?—Has he been to thee a wilder-

ness or a barren land?—Does the ardour of his love displayed toward thee on the cross warrant these slights and ill returns? O let thy base ingratitude suffuse with tears of penitence thine eyes, and lead thee to return to him from whom thou hast so deeply revolted. Or—should thy obligations to a Saviour but slightly affect thee; yet pause—and consider thine own interest. While in thy present backsliding state, where is the evidence of thy interest in Christ?—By what marks dost thou discriminate thyself from Demas, from Saul, or from Judas? How, in this condition, canst thou meet death, or appear before the judgment seat of Christ? Does it not, while the day seems at a distance, fill thee with alarm? and if so, how wilt thou grapple with the king of terrors in reality?—Oh, by the terrors of death,—and the agonies of a Saviour, I do charge thee, truly to consider thy state—to repent, to do thy first works—to fly instantly to the arms of the great physician—to comply with his kind invitation, “Return, ye backsliding children, for I will heal your Backslidings,”—To say, *Behold we come unto thee, for thou art the Lord our God.* D.

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## MISCELLANIES.

### *Remarks on Fields for Missionary Labours;*

*Extracted from interesting communications made by the Rev. Mr. Rice, to the Baptist Board of Foreign Missions, for the United States of America.*

“Beloved Fathers and Brethren,

Having been engaged for a considerable time in missionary concerns, your condescension, I persuade myself, will indulge me the freedom of submitting a few facts and observations.

In relation to fields for missionary labour, information is so fully in your possession already, that I need say but little. It being understood, that in the recently renewed charter of the English East India Company, provision friendly to missionary operations, has been made, large countries, possessing many important stations for missionary labours, become at once easily accessible to missionaries. I say *easily* accessible, because, even under the operations of the Charter previous to its late renewal, though difficulties were thrown in the way, still missionaries obtained access to numerous important places, and laboured with great effect, within the limits of the Company’s jurisdiction.

Besides the extensive regions under the jurisdiction of the Company, others of great importance, and very animating promise,



present themselves to view, and solicit regard. The island of Ceylon, containing it is estimated, a million and a half, or two millions of inhabitants, possesses, in addition to the importance of its own population, advantages of no small value, arising from its vicinity and similarity of language, to the neighbouring extensive peninsula; and also from its affinities of language and superstitions with those of the empire of Burmah.

The Isle of France, or Mauritius, offers to the missionary another post of no inferior consideration, and which ought to be immediately occupied. One Chaplain, and five Roman Catholic Priests, so far as I could learn, when there, were the only preachers on the Island. The services of the Chaplain appeared to be intended, appropriately, for the civil government and the soldiery. The Catholic Priests seemed to possess too little zeal, and the remnants of the Catholic superstition, too little energy, or possession of the minds of the people, to oppose any formidable barrier to the promulgation or success of the gospel in that place. The Island, indeed, holding a population of sixty-five thousand souls, may justly be considered as destitute, or very nearly destitute, of all religion; and presents a proper, and by no means uninviting field of Missionary labour.

Bourbon, distant from Mauritius only a days' sail, contains fifty-six thousand inhabitants, equally destitute of religion, and religious advantages. The relation also of the isle of France to the large, populous, and utterly heathen island of Madagascar, attaches to it still greater weight in the missionary scale. Madagascar has been said to contain three or four millions of people. Mauritius is very probably the point from which these precious, but at present benighted souls, shall one day receive the word of life. And another consideration, which ought not to be overlooked, in estimating its value as a Missionary Station, is, its intercourse with most parts of India, Africa, Europe, South America, and the United States; offering facilities of communication, always desirable and important, between different Missionary Stations, and between Missionaries and their Patrons; not to insist on the salubrity of its atmosphere, and in a word, the delightfulness of the Island.

South America cannot be left out of the account, in a missionary estimate. Some parts of that highly interesting country are indeed at present in a revolutionary condition, adverse to Missionary operations. In some of those provinces, however, which have achieved their independence, possibly concerns of a civil and political nature are already sufficiently consolidated, and that on the basis of a system sufficiently tolerant and liberal to furnish some encouraging prospect to Missionary efforts. In Brazil, things are in a state of tranquillity; and the Catholic religion there has already lost so much of its fierceness and malignity, as not only to allow toleration to protestants, but liberty to build chapels for the purpose of publicly celebrating the worship of God in the Protestant manner. This is established by explicit and solemn treaty. So that there seems at least some prospect that good might result from the residence of a prudent and judicious Evangelist at St. Salvador, or at Rio Janeiro,

under the character perhaps of Chaplain to the protestants of the place, or in the capacity of Schoolmaster. With suitable qualifications, he might probably, to advantage, get into the business of instructing. And if he should be a vender of books, perhaps it might be of service. It is thought that the Bible might be freely circulated.

In relation to the conduct of a Mission, permit me to observe, that it cannot be necessary for any other, particularly in the regions of the East, to follow the same course with that pursued by the important Mission at Serampore. The grand object of that establishment has been, and still is, the *translation* of the Scriptures. And so extensive and useful have been its labours, in this respect, that it becomes unnecessary, and would indeed be improper, for any other Mission to direct its principal attention to the same great service. A Mission now to be established, should fix itself in some important place, make itself master of the language and literature of the people, ultimately carry to very considerable correctness a translation of the Scriptures into that language, and diffuse the effectual knowledge of the gospel throughout the region in which such language is spoken. Such a Mission might indeed become a parent establishment, and send out branches, not only to different places in the same nation, but to other nations, or to other people, speaking a different language. But each branch, occupying a station where a different language from that of the parent establishment is used, should pursue a course perfectly similar to that pursued by the parent establishment. And should it become necessary to introduce the printing business, which undoubtedly will be the case, this may be done at the parent establishment, and suffice for all its branches."

N. B. The Baptist board expressed their high sense of the zealous, disinterested, and faithful services of their beloved brother, (the Rev. Mr. Rice) and appointed him, as their Missionary, to continue his itinerant services in the United States, for a reasonable time; with a view to excite the public mind more generally to engage in Missionary exertions; and to assist in originating Societies or Institutions for carrying the Missionary design into execution.

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### *On the Dedication of Children.*

It is doubtless a parent's duty to give up his children to God, through Christ, by solemn prayer; and a pious parent will certainly express his fervent desires that they may partake with himself of all spiritual blessings. Mr. Booth in his "*Pædobaptism examined*," Vol. II. p. 342 and 344, says; "Being sometimes requested by the parents of a new-born child, to unite with them in addressing the Father of all mercies, we comply. On which occasion, we frequently read a portion of Scripture; give a word of exhortation to the parents respecting the education of their child; return thanks to the giver of all good, for the recent blessings bestowed on the family; and recommend the infant to God by earnest prayer. This is all, to the best of my knowledge, which the generality of us either practice or approve on such an occasion. If however, there be any Bap-



tist Ministers who take infants in their arms, give them names, pronounce a blessing upon them, and call this dedicating children to God; we despise their conduct as a paltry substitute for infant sprinkling, and leave them to the severest censure of our opposers. Because we are of opinion with Dr. Owen, that "all the men in the world cannot really consecrate or dedicate any thing (or person) to God, but by virtue of divine appointment;"\* and we are confident there never was an appointment of this nature."

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*Dean Swift's Testimony to the Merit of Bunyan.*

"Some Gentlemen abounding in their University erudition, are apt to fill their Sermons with philosophical terms and notions of the metaphysical or abstracted kind, which generally have one advantage, to be equally understood by the wise, the vulgar, and the preacher himself. *I have been better entertained, and more informed by a chapter in the Pilgrim's Progress, than by a long discourse upon the will and the intellect, and simple or complex ideas.*"

*Letters to a Young Gentleman lately entered into holy orders, in his Miscellanies, Vol. I. p. 283.*

This Testimony is valuable, for Dean Swift is one of the English Classics, and his writings will be read as long as *pure English* in the grammatical sense of the phrase, shall continue to be an object of attention. What an affecting sight is that of such a man reading such a book! Satan himself reading the Holy Scriptures would scarcely exhibit a more shocking spectacle! Alas! to the spiritual beauty of Bunyan's work, he was totally blind. In this respect, he was like a hog in a flower-garden, or an ox in a gallery of paintings. What was it then that entertained him? Doubtless it was the merit of the Allegory, as a composition: and its merit must have been great indeed, for it is well known that his prejudices against the Nonconformists were very strong, and his contempt malignant. Of this we have evidence in the same little volume, in which describing Partridge, the Almanac-Maker, who had been also cobbler, astrologer, and quack-doctor, he takes care to say: "I shall only add one circumstance, that on his death-bed he declared himself a Nonconformist, and had a fanatic preacher to be his spiritual guide." *Miscell. Vol. I. p. 213.*

*Stepney.*

W. N

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*Obituary.*

Rev. REES JONES.

The subject of this account was the worthy and useful pastor of a Baptist Church at Mer-

thyr Tydvil, South Wales, till he was removed by death on the 10th of April, 1814. He was born in 1779, in the parish of

\* On Heb, Vol. iii, p: 125,

Lanwrd, Brecknockshire, of poor parents; and of these he was deprived by death before he had attained his fifth year. By this painful event he and an older brother were left orphans in very destitute circumstances; but HE who is the "Father of the fatherless" inclined the heart of an aunt to take Rees under her care. Being a pious woman, a member of the Baptist Church at Pentycalin, she is supposed to have been the instrument of instilling into his young mind the first principles of that religion which he was destined to recommend to others, during a considerable part of his short life.

It was when about sixteen years of age, that it pleased the Lord, with whom he was a chosen vessel, to call him by his grace. He had till then lived regardless of the authority of God; but was roused from his insensibility by an awful providence. He saw one evening a man much intoxicated, returning home sitting on his cart, and heard the next day that the horse had missed its way, and fallen over a precipice, by which the owner was killed! The awful circumstance of death meeting a person in such an ungodly condition, led him to a train of serious considerations, which it is supposed led to his conversion, as from that time he embraced religion and was ever after an ornament to it.

He put on the Lord Jesus Christ by being soon after baptized, and joined the Church at Merthyr. He now became a diligent and attentive attendant on the means of grace. By the kind-

ness of his aunt he had learned to read when a child, but had almost forgotten it. All the time he could spare was now employed in endeavouring to improve his mind by reading the Holy Scriptures. It may be truly said he made these the men of his council; and he soon discovered a knowledge of the glorious doctrines they contain, beyond most christians of his years and circumstances.

His brethren concluding that he possessed gifts for the work of the ministry, desired him to exercise his talents before the church. His first attempt, which was in much weakness, was from the words, *Put on the Lord Jesus Christ, and make no provision for the flesh, &c.*" This passage he had been in the daily habit of meditating upon from the time he first tasted the Lord was gracious; and it was remarked that he ever after took peculiar pleasure in dwelling upon the subject; which he did to the spiritual edification and confirmation of many who have survived him. His gifts being approved, he was encouraged to proceed; and from an habitual study of the scriptures, and of the human heart; of the depravity and consequent misery of sinners: as also of the necessity of Almighty grace to renew the mind; he so grew in knowledge that it was expected he would prove of considerable utility in the Church.

At the end of the year 1804, the Church at Merthyr became destitute of a pastor. After prayer and consultation, they agreed to call Mr. Jones to the pastoral

\* His Father was a pious man, at the latter part of his life in communion with the Welch Methodists.



office. He was accordingly ordained and set apart to this work on Christmas day, 1804. On this occasion his Uncle Morgan Rees of Pentycelyn and Mr. James Lewis of Lanwanarth were engaged.

Having undertaken this solemn work, he appears to have felt the responsibility under which he was laid, to advance the prosperity of the Church; and therefore with increased diligence pursued his labours. He not only preached at home; but three or four times a week at different villages around Merthyr, and the Lord was pleased to own his labours with abundant success. The first year after his settlement 105 persons were added to the Church, most of them the fruit of his own ministry. At the time of his ordination the members were few and the church in a lethargic state, but it increased in a few years to nearly four hundred members, and became one of the most numerous and respectable Baptist Churches in the Principality. With all his success, he continued the plain and unassuming *Rees Jones*, attributing the work wholly to *Him* who by means apparently inadequate will perform all his pleasure.

After labouring with the church 10 years, he was taken ill, and declined for about seven weeks. During this affliction he did not enjoy those delightful seasons which his friends expected he would have experienced; his mind, however, was supported and made tranquil by the truths which he had preached for the consolation of others. He would say "I know in whom I have believed, and am persuaded

that he is able to keep that which I have committed to him against that day." Not long before his departure, he said, "All is well;" He died in peace on Easter-day, April 10, 1814, aged 35 years, in the midst of labour and of great usefulness. His funeral sermon was preached by Mr. James Lewis, from *Isa. lx. 5*. "The days of thy mourning shall be ended." His remains were followed to the grave by a numerous company of christians of all denominations, by whom he was highly respected. It is supposed that he baptized about 400 persons during his short ministry. His loss is much lamented by his widow; and also by the destitute Church, to the prosperity of which he so greatly contributed.

#### Mr. THOMAS WHITE,

Was born at Reading, in Berkshire. In early youth, instead of regularly attending the service of the Church whither he was sent, he employed the time of worship in violating the Sabbath. One of his youthful companions, (now Pastor of a Baptist Church in Kent,) says, "We were wedded to the bells, till service began, and then we proceeded to gamble in a bye place, but being one time pursued by the Constables, we broke from that connexion, (not out of hatred to sin, or under a sense of guilt, but a fear of consequences,) and agreed to go to the Baptist Meeting, for no other reason than because there was a crowd of people. After our conversion to God, we went to Mr. Davis, the Baptist Minister. Mr. White, (who was then about 17 years of age,) prayed in

Mr. Davis's study; we related our experience together, and were baptized with 11 others, and were received into the Church together.

The days of our first love were days of heaven upon earth. Our Lord's day morning prayer-meetings were particularly happy and interesting seasons. Soon afterwards, I was removed to London, but our friendship and correspondence continued till his death."

Mr. W. continued for some years a member of the Church, under the care of Mr. Davis, whom he very highly esteemed, and whose ministry was much blessed to his soul. He then removed to Hammersmith, and with his wife, was regularly dismissed to the Baptist Church there. He was a firm Calvinist, he much consulted, and warmly approved the writings of Dr. Gill. In a letter written by him, (30 years ago, and which is full of savour,) to his friend already referred to, he says, "Let us at all times, and in all seasons, rest our souls on the stability of God's everlasting Covenant of Grace. Sweeter than Honey is the love of Christ shed abroad in the heart by the Holy Ghost; for even while we were enemies, Christ died for us, and his love is unchangeable. I think you want a word of advice concerning your disagreeable inmate. You think that while you sleep, he may pay me a visit, but I am pestered with him, awake, asleep, at home, abroad. The advice I give myself and friend is, Let us spread our complaint before the Omniscient Jehovah, and say, Lord how long shall vain thoughts trouble me? We may be certain that so long as we remain in this body of sin and death,

we shall not be entirely exempt from them. It is impossible for fallen man to live a sinless life here, but the time will come when sin shall be done away, then will our souls be in the full possession of holiness and glory. Let us live in a constant expectation of these things. O 'tis a happy state indeed to be dead unto sin, but a most miserable case to be dead in sin. Sometimes I fear this is my case, but then I think a dead person cannot feel a wound."

He loved the House of God, where he regularly filled up his place. His prayers at the Social Meetings, where he delighted to be, were savoury and sweet, and he appeared to enjoy close communion with God. He spake often at the Conference Meetings, in a strain which shewed that his mind was well informed and his heart warm in the work. A friend once said of him, that "his piety was full as much in deed and in truth, as it was in word and tongue." Though warmly attached to the Baptist cause, he greatly esteemed Christians of every name, and particularly the Independent friends at Hammersmith, with whom he frequently joined in worship.

He was naturally of a warm temper, irritable, and rather too earnest in his resentments, more particularly so after a paralytic attack enfeebled his body. It has been said that the blemishes in the characters of some men are like stains in russet which are scarcely observed by any, while those of other men resemble stains in scarlet, which though not deeper nor more extensive, yet are visible to all. This is particularly the case with hasty tempers, and this, amid all



his excellencies (for he had many) was my friend's case. He knew it be so, and it caused him many an hour of bitter sorrow. "An evil, depraved, sinful heart, (said he,) is all I have to complain of." His conversation and correspondence were spiritual and interesting. In a letter to his friend, (above referred to,) nine months before his death, he writes, "I am at present very feeble in body and mind, and am called to meet daily troubles. Blessed be God for them, 'tis he appoints them for my good, this ballast will keep us steady, and were it not so the heart would be more fixed on earth. "I am astonished at myself, to feel such an attachment to the world, though every step reminds me that the end is near. Soon we shall form better ideas of what eternity will be than we now do. I often think, if we could walk more by sight, to see what we believe, it would be better for us. Could we see Jesus, could we look within the veil, and behold the employment of the blessed, would not our souls be fired with holy longings to participate in their joys. But these are things not permitted as yet, we are to walk by faith."

During the whole of his Christian life, he was favored with a high degree of assurance of his interest in the infinite merits of the precious Saviour. "I think," said he, a few months before his death, "the period is very near, when I shall be called to realize what Eternity will be. Blessed be God, I am not as some, who through fear of death, are all their life time subject to bondage. Not to me; but to God be all the glory. His promises are so many, so free, so encouraging, so

positive, and God cannot lie; and Christ has said, *Because I live, ye shall live also*, that I cannot doubt. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. What a glorious lustre will God put upon his jewels by and by. I don't know whether Ministers will shine brighter than others, yet this passage seems to look that way, but however that be, they that are made wise unto salvation, *shall shine*, and whether there be degrees in glory or not, all will be happy, every vessel, large or small, will be brim-full. If I am admitted there, I am not anxious what station, high or low, I shall occupy. I believe my employment, and my enjoyment will be *holy and great*. But when I think of that world of glory, how am I to get there? How came I into this? I was passive, I had no concern in it, but I fell into good hands, whose fostering care and kindness provided for me all I wanted; so I think that when God calls me from this state, and introduces me to another, that every thing will be ready for my reception. Christ is gone before to prepare a place for us, and where he is we shall be also.

"There will be no sorrow in Heaven," (said he to his friend, already mentioned,) "else with you, and me a retrospect of part of our lives would produce it. But now, in Christ Jesus, we who sometimes were afar off, are made nigh by the blood of Christ. Now no more foreigners and strangers, but fellow-citizens with the Saints, and of the household of God."

During the last 6 Months of

his life, his health much declined, but his mind and his conversation appeared more spiritual; he was often saying that he had done with the world, and was waiting the great change, observing, "What a change it will be." Though generally comfortable, as to his state, yet at times there were great searchings of heart with him. He would often cry out, "Lord forbid I should be deceived; I come now for mercy, just as I came at first. God be merciful to me a sinner! If I am not right, I know not what is right." He said he was satisfied with just such a salvation as that which Christ had wrought; he had nothing to bring, all his dependance was upon Christ, and being built upon that rock, he had nothing to fear.

As he found his infirmities increase upon him, he became fearful lest he should live to prove a

burden to his family, but the Lord graciously delivered him from all his fears, on this head, for after he had dined, on the 3rd of Feb. last, he proposed, by the support of his wife's arm, to walk to the house of a kind brother-in-law, where he intended to spend the evening, in the enjoyment of the company of some of his family and friends; but when he reached the step of his brother-in-law's door, he fell down, in an apoplectic fit, in which he lay senseless 2 or 3 hours, when he sweetly fell asleep in Jesus, at the age of 55 years. He was buried in the ground adjoining the Baptist Meeting, at Hammersmith, on Lord's day, Feb. 13, when his Pastor preached a very impressive sermon on the solemn event, from *Rev. xxi. 7. He that overcometh shall inherit all things.*"

T. I.

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## REVIEW.

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Sermons on various subjects, by A. Fuller. Gale and Co. 1814. 9s.

Our well-known connexion with the worthy author of these sermons, forbids our bestowing on them the praise which they merit; but we are persuaded that the productions of his pen are so justly appreciated by the religious public, that they only need to be announced, to obtain for them a wide circulation.

The following are the subjects discussed,

- I. Sermon I. "Solitary Reflexion; or the sinner directed to look into himself for conviction." *Ps. iv. 4.*
- II. "Advice to the dejected; or

the soul directed to look out of itself for consolation." *Ps. xiii. 2.*

III. "The prayer of faith; exemplified in the woman of Canaan." *Matt. xv. 21—28.*

IV. "The future perfection of the church, contrasted with its present imperfection." *Eph. v. 25—27.*

V. "The gospel the only effectual mean of producing universal peace among mankind." *Mal. iv. 5. 6.*

VI. "The reception of Christ the turning point of salvation." *John i. 10—12.*

VII. VIII. IX. "On Justification." *Rom. iii. 24.*

X. "The believer's review of his past and present state." *Eph. ii. 13.*

XI. "The nature and importance of love to God," *Josh. xxiii. 13.*



XII. "Conformity to the death of Christ." *Phil.* iii. 10.

XIII. "The Life of Christ the security and felicity of his church." *Rev.* i. 18.

XIV. "Christianity the antidote to presumption and despair." *1 John* ii. 1.

XV. "The sorrow attending wisdom and knowledge." *Eccl.* i. 17—18.

XVI. "The magnitude of the heavenly inheritance." *Rom.* viii. 18—22.

The ideas under the second particular of the last sermon are so original and striking, and tend to explain a difficult portion of scripture, that we cannot forbear to gratify our readers with a quotation.

"Such is the magnitude of the glory to be revealed in us at the resurrection, that its influence extends to the whole creation. This I take to be generally expressed in the 19th verse, *For the earnest expectation of the creature waiteth for the manifestation of the Sons of God.* That which follows in verses 20—22, explains and accounts for it, by shewing how the creatures were brought into a state of bondage by the sin of man, and how they shall be liberated from it when he is liberated. *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* For we know that the whole creation groaneth, and travaileth in pain together until now.

The creature—the whole creation—or every creature, are the same thing, and denote, I apprehend, not man, but every creature around him, which has been brought under the influence of his revolt. As when Achan sinned, all that pertained to him suffered; so when our first parents sinned, the whole creation, in so far as it was connected with man, partook of the effects. This appears to be meant by the creature's

being made subject to vanity, and coming under the bondage of corruption.

The creation was brought into this state of bondage, not willingly, as was the case with man, but by the sovereign will of the Creator. He could have stopped the machinery of the material world, and at once have put an end to the rebellion; but he thought fit to order the laws of nature to keep their course, and as to the abuse that man should make of them, he should be called to account for that another day.

This bondage of the creatures, however, was not to be perpetual; he who subjected them to it, subjected them in hope, because the creature itself also, as well as the Sons of God, shall be delivered from its thralldom, and as it were, participate with them in their glorious liberty. The redemption of our bodies will be the signal of its emancipation from under the effects of sin, and the birth-day, as it were, of a new creation. As by man's apostacy every thing connected with him became in some way subservient to evil; so by the deliverance of the Sons of God at the resurrection, they shall be delivered from this servitude, and the whole creation, according to the natural order of things, shall serve and praise the Lord.

But we must enquire more particularly into this bondage of the creatures, and into their deliverance from it. It is true that the ground was literally cursed for man's sake, so as spontaneously to bring forth briers and thorns rather than fruits; the animals also have literally been subjected to great misery and cruelty; but it is not of a literal bondage, I conceive, the apostle speaks; nor of a literal deliverance, as some have imagined, by the resurrection of animals; nor a literal groaning after it. The whole appears to be what rhetoricians call a *prosopopæia*, or a figure of speech, in which sentiments and language are given to things, as though they were persons. Thus the earth is said to mourn, and Lebanon to be ashamed, on the in-

vasion of Senacherib. Isa. xxxiii. 9. And thus the heavens are called upon to rejoice, and the earth to be glad, the sea to roar, the floods to clap their hands, and the trees of the wood to rejoice, at the coming of the Messiah, Ps. xcvi. 11—13. xcvii. 7—9.

When God created the heavens and the earth, every thing was made according to its nature and capacity, to shew forth his glory. *Thus the heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard, Ps. xix. 1—3.* Thus also heaven and earth are called upon to praise their Maker. *Praise ye him sun and moon: praise him all ye stars of light: praise him ye heaven of heavens, and ye waters that be above the heavens. Praise the Lord from the earth, ye dragons and all deeps: fire and hail; snow and vapours; stormy winds fulfilling his word; mountains, and all hills; fruitful trees, and all cedars; beasts, and all cattle; and creeping things, and flying fowls, Ps. cxlviii. 3—10.* Such was the natural order of things established by the Creator: every thing, consciously or unconsciously, furnished its tribute of praise to him *who is over all blessed for ever.*

But by the entrance of sin into the world, the creatures became subservient to it; as when a rebellion breaks out in an empire, the sources of the country being seized by the rebels, are turned to the support of their cause, and against their rightful owner; so every thing which God had created for the accommodation of man, or in any way rendered subservient to his comfort, was turned aside from its original design, and perverted to the purpose of corruption. The Lord complains of the *corn and wine, and oil, and flax, and wool*, which he had given to Israel, being prostituted to Baal; and threatens to recover them. Who can count the sacrifices and offerings which have been made of God's creatures, to Jupiter, Mars, Venus, Bacchus, and other abominations of

the west; or to Bramha, Veeshnoo, Seeb, Dhoorga, Juggernaut, and other abominations of the east? And though gross idolatry has in many nations been dispelled by the light of the gospel, yet still the bounties of providence, furnished for the accommodations of man, are made to serve his lusts. The Sun cannot emit his illuminating and fructifying beams, but to furnish food for the corrupt propensities of man. The clouds cannot pour down their showers but the effects of them are made subservient to sin. Rich soils, and fruitful seasons become the hot-beds of vice, on which as in Sodom, men become ripe for destruction, at an earlier period than ordinary.

The creatures have not only been subjected to the vanity of serving the idols and lusts of men; but have themselves been turned into gods and worshipped, to the exclusion of the Creator, who is blessed for ever, Rom. i. 25. There is scarcely a creature, in heaven, or on earth, but what has been thus drawn into the service of corruption. Not only the Sun, and moon and stars; but gold, and silver, and brass, and wood, and stone, and birds, and four-footed beasts, and creeping things! And though the light of the gospel has driven this species of stupidity out of Europe, (and which the science of Greece and Rome did not so much as dismiss,) yet it is in no want of advocates amongst her degenerate sons. And they that would be ashamed to plead the cause of gross idolatry, yet in a manner idolize the works of God by opposing them to his word. The sweet-singer of Israel, after celebrating the former, held up the latter as greatly exceeding them, Ps. xix. With him the light of nature, and that of revelation were in harmony. Nature with them occupies the place of God, and the light imparted by it is admired at the expense of his word. They have no objection to acknowledge a supreme being as the author of the machinery of nature, provided he would give up his moral government over them; but the Scriptures are full of hard sayings which they can-



not hear! The works of God are silent preachers: in their mouth there is no reproof, but what a hard heart can misconstrue into an approbation of the Creator, understanding his bounties as rewards conferred on his virtuous creatures; this therefore is the only preaching which many will hear.

In these and a thousand other ways, the creatures of God have been subjected to vanity. Had they been possessed of intelligence, they would, from the first, have risen up against us, rather than have submitted to such bondage. Yes, rather than have been thus forced into the service of sin by the rebel man, they would have conspired to destroy him from the face of the earth. The sun would have scorched him; the moon with her sickly rays would have smitten him; the stars in their courses would have fought against him; air, earth, fire, water, birds, beasts, and even the stones would have contributed to rid the creation of the being, who, by rebelling against the Creator, had filled it with disorder and misery. And though the creatures are not possessed of intelligence, yet they possess a kind of instinctive tendency to vindicate the cause of God and righteousness: they are naturally at war with rebellious man. Were it not so there would be no need of a covenant to be made on our behalf, with the *beasts of the field, the fowls of heaven, the creeping things of the ground, and even with the stones.* Job. v. 23. Hos. ii. 18.

God in his infinite wisdom saw fit to subject the creatures to this vanity for a season, contrary as it was to their nature; but it is only for a season, and therefore it is said to be *in hope*: in the end they that have abused them will, except they repent, be punished, and they themselves liberated from their hateful yoke. Thus for a season he subjected the seed of Abraham, his own servants, to serve the Egyptians; but the nation, says he, *whom they shall serve will I judge, and afterwards they shall come out with great substance,* Gen. xv. 13, 14.

"The time fixed for the deliverance of the creatures from the bondage of corruption, is that of the *manifestation of the Sons of God.* Hence they are in a manner identified with them—*The earnest expectation of the Creature waiteth for the manifestation of the Sons of God,* looking for it as for their own deliverance. The redemption of our bodies from the grave, will be the destruction of our last enemy, or in respect of believers, the termination of the effects of sin; and as the thralldom of the creatures commenced with the commencement of sin, it is fit that it should terminate with its termination. Thus our resurrection will be the signal of emancipation to the creatures, and their emancipation will magnify the glory that shall be revealed in us. Heaven, earth, and seas, and all that in them is, will no longer be worshipped in the place of God, nor compelled to minister to his enemies; but in that renovated state, *wherein dwelleth righteousness,* shall exist but to praise and glorify their Creator.

The terms used to express the tendency of the creatures towards this great crisis are very strong. Nature is personified, and represented as upon the utmost stretch of expectation; as groaning and travelling in pain to be delivered. Assuredly that must be a most important object, the accomplishment of which thus interests the whole creation. This object is *the glory that shall be revealed in us—the manifestation of the Sons of God—the glorious liberty of the children of God*; and thus it is that the apostle establishes his position, that such is the magnitude of the inheritance of believers, that the sufferings of the present time are not worthy to be compared with it!"

Select Non-conformist's Remains: being original Sermons of Oliver Heywood, Thomas Jollie, Henry Newcome, and Henry Pendlebury, &c. By Richard Slate. Longman, &c. 1814. price 6s.

Mr. Slate has prefixed to these Sermons a short biographical account of their respective authors, which

will be interesting to many of our readers. "The memory of the just is blessed: but the name of the wicked shall rot." Prov. x, 7. The two parts of this proverb are very strikingly illustrated in these memoirs.

The subjects of the Sermons in this volume are as follows: 'Holiness the way of safety (four sermons)—the nature of Conversion—Deliverance from the world—a stimulus to Duty—Heavenly-mindedness (two sermons)—the Fulness of Redemption—the Glory of divine Grace—the Christian's God, the God of all grace (two sermons)—the Believer's Rest—the House of God remembered in Sickness—the design of Christ's intercession (two sermons)—Light in Darkness.

We do not say of these sermons that they are all equal in merit, but the reader will find them plain, powerful, and pungent; such as might be expected from men who laboured most intensely, and suffered most severely, in the cause of Christ and Christian liberty—men "of whom the world was not worthy."

The Dissenters of the present age have too generally forgotten the *first of August*, and the *twenty-fourth of August*; though it must be acknowledged that no two days in their calendar are more memorable than these—the latter on account of the Bartholemew Act in 1662, and the former on account of the defeat of the Schism-bill by the death of Queen Anne, in 1714. These days were observed with great devotion by our forefathers, and we feel much obliged to Mr. Slate for what he has done in contributing to the revival of such observance.

We extract one anecdote to shew how kindly Providence cared for those who suffered by the Act of Uniformity. It is taken from the life of Oliver Heywood, and was published some years ago by "the venerable Dr. Fawcett," (as Mr. Slate justly styles him) "who is now in the 75th year of his age."

Mr. Heywood being reduced to great straits, after the loss of his income, so that his children began to

be impatient for want of food, called his servant Martha, who would not desert the family in their distress, and said to her: 'Martha, take a basket and go to Halifax, call upon Mr. N, a shopkeeper, and desire him to lend me five shillings. If he is kind enough to do it, buy such things as you know we most want. The Lord give you good speed; and in the mean time, we will offer up our request to him who feedeth the young ravens when they cry.' Martha went, but when she came to the house her heart failed her, and she passed by the door again and again, without going in to tell her errand. Mr. N. standing at the shop-door, called her to him, and asked her, if she was not Mr. H's servant. When she told him that she was, he said to her,

I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking how I could send it.' Upon this, she burst into tears, and told him her errand. He was much affected with her story, and bid her come to him if the like necessity should return. Having procured the necessary provisions, she hastened back with them, when upon her entering the house, the children eagerly examined the basket, and the father, hearing the servant's narrative, smiled and said: 'The Lord hath not forgotten to be gracious: his word is true from the beginning: they that seek the Lord shall not want any good thing.'

Village Discourses. Six Sermons designed for the use of Village Congregations, Families, and Sunday Schools. By several Dissenting Ministers. Buttons. 1s.

We have perused these Sermons with much satisfaction. The Style is plain and familiar, and for that reason best adapted to their design as expressed in the title. They are evangelical and judicious, experimental and practical, on the following popular and important subjects,

1. *Christ preached*, Acts, viii. 5.
2. *Holiness*, Heb. xii. 14.
3. *Ananias sent to Saul*, Acts ix. 10. 11.
4. *The Main Question*, Mat. xxiii.

42. 5. *Conversion*, Ezek. xxiii. 27.  
 6. *The true Vine*, Job. xv. i. 2.

The arrangement discovers invention and originality of thought, in all of them, and they are characterized by a close application to the conscience and the heart.

We had marked the close of the 4th Sermon for an Extract, but our want of room forbids its insertion.

#### *Religious Books lately published*

1. *The History of the Propagation of Christianity among the Heathen.* by the Rev. William Brown. M. D. 2 Vols. Octavo.
2. *History of Dissenters in London*, by Walter Wilson. Vol. IV. Octavo.
3. *Letters to a Person Baptized on a Profession of Faith.* Sixth Edition, fine paper, 1s. bound.

#### **THEOLOGICAL NOTICES.**

Information of works in hand from Theological Writers will be inserted under this article.

The Rev. T. Morell of St. Neots has in the press the second Vol. of "*Studies in History*" which will contain the "*History of Rome*, from its earliest accounts to the Death of Constantine, in a series of essays

accompanied with moral and religious reflections, references to original authorities, and historical questions which are so constructed as to include the substance of each essay. He has also just published, in a duodecimo form, adapted to the use of families and schools, a new and improved edition of the "*History of Greece*," executed upon a similar plan with the addition of a correct Map of ancient Greece.

In the Press, and speedily will be published, *Missionary Correspondence: Containing Extracts of Letters from the late Mr. Pearce, to the Missionaries in India, between the years 1794 and 1798: and from the late Mr. Thomas from 1798 to 1800: Copies of which have been lately communicated from Serampore.*

*Help to Zion's Travellers*, being an attempt to remove various stumbling blocks, out of the way, relating to Doctrinal, Experimental, and Practical Religion, by the late Robt. Hall of Arnsby, the 3rd edition.

*Invisibles, Realities.* Demonstrated in the holy Life and triumphant Death of Mr. John Janeway, Fellow of King's College, in Cambridge, by James Janeway, with a preface by Robt. Hall, M. A. Second Edition.

#### **MISSIONARY RETROSPECT.**

##### **AMERICAN BAPTISTS.**

Our Readers will recollect that two Missionaries sent to India, by a Pædobaptist Society in America, had embraced the principles of the Baptists, and been baptized at Serampore. Being ordered by the Government, to leave the Company's territories, Mr. Judson went to Rangoon to assist Mr. Felix Carey, and Mr. Rice returned to America. As these brethren were obliged to seek support from another quarter; the Baptists in America have been stirred up to exert themselves for that purpose. We understand 17

Missionary Societies have been already established, and the Report of the "*Proceedings of the Baptist Convention for Missionary purposes, held in Philadelphia, May, 1814,*" is now before us.

This Meeting commenced May 18th and was attended by 36 Delegates, chiefly ministers, from 12 different States of America, convened, in the Meeting-house of the first Baptist Church, at Philadelphia; for the purpose of carrying into effect the benevolent intentions of their constituents, by organizing a plan, for eliciting, combining, and directing



the energies of the whole denomination; in one sacred effort, for sending the glad tidings of salvation to the heathen, and the nations destitute of pure gospel light.

They continued to meet by adjournments, till the 24th. and unanimously adopted some appropriate Rules for their future government.

A very excellent Address from these Delegates to their Constituents and the friends of Religion in general, was drawn up and published; which will be inserted very early in our next volume.

Extract of a letter from the Rev. Dr. Staughton, Philadelphia, to Mr. Ivimey, dated July 11, 1814.

"My dear brother,

The present unhappy war between this country and England has prevented that intercourse between our American and English brethren which is at all times so desirable and so delightful. I hope the storm will soon subside and happier days succeed.

"A Spirit for foreign Missions, vigorous and spreading, has gone forth in America. The change of views in Mr. Rice, and in Mr. and Mrs. Judson, has produced among us interesting effects. American Baptists appear resolved on supporting men whom God has so remarkably thrown upon our hands. Mr. Rice is at present an inmate in my family. He is a man of considerable talents—a good scholar, of an easy, popular, pulpit address. His heart is consecrated to the work of the Lord. His spirit is catholic, but in relation to what he values as truth or duty, he is a perfect Fabricius. He knows how to bear indignity without resentment, and fatigue without complaining. He appears in every respect a very valuable man and eminent christian.

The cause of the Redeemer is on the advance in our churches, though not with that rapidity that faith and love anticipate and desire. In Sansom Street we have additions almost every month, but where's the heart, intent on the work of the Lord, that instead of one of a city wants not

the birth of a nation in a day? In Richmond a few months ago upwards of seventy were in one day baptized by the Rev. Mr. Courtney. At Wilmington, a town on the Delaware, a considerable revival has lately taken place;—Young people meet at five in the morning for prayer and praise. The Baptist church there, under the care of our worthy brother Mr. Dodge, has had very considerable additions. An occasional visit of the Rev. Mr. Blackbourn, late a Missionary among the Indians, has been greatly blessed. Mr. Blackbourn is a man of good education, of the presbyterian church, but he seems to lose the scholar, the orator, and almost the man, in the high character of an evangelist, in agony for the birth of souls to the Lord Jesus.

Yours, &c.

Wm. STAUGHTON.

#### BAPTISTS IN AMERICA.

The following summary view of the number of Baptists in America is extracted from a work recently arrived in this country, entitled "*A General History of the Baptist denomination in America, and other parts of the World,*" by David Benedict, A. M. 2 Volumes Octavo.

	Churches.	Ministers.	Members.
ASSOCIATIONS.			
1. Nova Scotia & New Brunswick,	19	13	1230
2. Lincoln,	51	35	2673
3. Bowdoinham,	28	24	1456
4. Cumberland,	24	24	1165
5. New Hampshire,	30	22	1857
6. Miredith,	8	6	785
7. Dublin,	6	3	343
8. Woodstock,	25	21	1924
9. Shaftesbury,	32	21	3657
10. Vermont,	23	19	1794
11. Fairfield,	12	6	533
12. Darville,	11	2	287
13. Barre,	11	4	379
14. Boston,	27	23	2840
15. Sturbridge,	20	20	1870
16. Leyden,	27	23	2119
17. Westfield,	7	7	653
18. Warren,	38	42	3998

ASSOCIATIONS.	Churches.	Ministers.	Members.	ASSOCIATIONS.	Churches.	Ministers.	Members.
19. Yearly Meeting,	17	12	1361	85. Washington,	12	8	600
20. Stonington,	22	22	2299	86. Cumberland,	23	16	2203
21. Groton Union				87. Red River,	36	48	2387
Conference,	12	8	1825	88. Concord,	24	32	2031
22. Danbury,	24	16	1716	89. Elk River,	31	16	2322
23. New York,	28	26	1952	Kentucky 13			
24. Warwick,	20	16	1165	Associations	263	142	21660
25. Union,	10	7	761	103. Miami,	21	11	904
26. Rensselaerville,	16	16	1088	104. Straight Creek,	12	8	600
27. Saratoga,	23	13	2676	105. Scioto,	9	7	247
28. Lake George,	6	3	302	106. Beaver,	12	9	464
29. Essex,	6	2	262	107. White Water	11	7	582
30. St. Laurance,	4	1	69	108. Silver Creek,	9	5	300
31. Black River,	9	6	422	109. Wabash,	6	6	143
32. Onego,	34	10	1953	110. Mississippi,	20	13	894
33. Franklin,	16	10	1153	111. Sabbatarian			
34. Madison,	31	30	2317	Conference,	12	12	2028
35. Cayoga,	40	26	3519	Supposed to be			
36. Holland				100 un-ordained,			
Purchase,	10	2	279	and 75 ordained			
37. Thurlow,	11	8	1000	Ministers whose			
38. New Jersey,	21	16	1943	names do not ap-			
39. Philadelphia,	24	32	2527	pear in the minutes			
40. Chemung,	12	9	457	of Associations,		175	
41. Abington,	3	4	249	Unassociated,	194	119	9719
42. Red Stone,	33	20	1323	Those who hold			
43. Delaware,	6	4	480	weekly communion,	6	6	130
44. Baltimore,	18	11	859	Free will Baptists.	150	150	10000
45. Salisbury,	14	4	469	Those who call			
Virginia 16				themselves <i>Christi-</i>			
Associations,	283	283	35164	<i>ans</i> ,	40	40	5000
62. Kebukee,	30	21	1627	Tunker Baptists,	20	30	1500
63. Neuse,	22	8	1036				
64. Cape Fear,	23	9	1448	Sum total	2633,	2142,	204,185
65. Chowan,	23	9	1789				
66. Raleigh,	18	10	962				
67. Flat River,	11	6	951				
68. Country Line,	11	8	905				
69. Sandy Creek,	18	9	1510				
70. Yadkin,	16	12	800				
71. Mountain,	12	8	600				
72. French Broad,	10	10	455				
73. Charleston,	35	35	3498				
74. Edgefield,	37	19	2970				
75. Bethel,	36	13	2204				
76. Saluda,	23	12	1040				
77. Broad River,	26	17	1082				
78. Savannah,	28	21	5324				
79. Georgia,	35	19	3428				
80. Hephzibah,	34	18	1713				
81. Sarepta,	41	26	3157				
82. Ockmulgee,	33	31	2677				
83. Holston,	18	11	1213				
84. Tennessee,	30	18	1538				

Mr. Benedict observes in a Note "From the many observations I have made on the spread of Baptist principles, I am inclined to think that without counting that class in Massachusetts and Connecticut who hang to the denomination merely by certificates, we may reckon seven *adherents* to one *communicant*. Upon this mode of calculation, the number of *adherents* will amount to 1,433,915, which added to the communicants, will make the sum total of the Baptist Denomination in America 1,638,760; that is, more than one fifth of the whole population of the United States and Territories." A late writer in the Evangelical Magazine; had, perhaps, no conception

how many persons by a single stroke of his pen would be written out of the Bible!

### BAPTIST MISSION.

*Extracts from the Periodical Accounts of the Baptist Mission. Number, XXVI.*

This Number contains Accounts of the progress of the gospel in India from January to July 1813. At the close of 1812 the Missionaries say "the number of persons added by Baptism this year, is on the whole, rather less than the last; yet it will notwithstanding appear that there has been a wider extension of the gospel this year than in any one preceding."

*Schools.* The prospect of disseminating the knowledge of the Holy Scriptures among the nations through the establishment of Schools upon the plan of Mr. Lancaster becomes increasingly obvious. "Among the chief of these, (they say,) is that method by which the word of life can be conveyed to the minds of the children, even by idolatrous schoolmasters, without shocking their prejudices in the least. As this may probably suggest a hint to others who wish to conduct schools on this plan, we will describe this method somewhat particularly. The principle on which Mr. Lancaster has so successfully brought children forward in spelling, may be applied in this country to far nobler purposes. Sentences which convey ideas of the most important nature may be written by children as well as single words. Thus a whole Gospel either in English or Bengalee, by appropriating a certain part of the day to this exercise, (giving the rest to accounts, &c.) may be written out, and be not only read, but almost engraved on the mind in a very moderate space of time; as we have proved by experience in our schools both in English and Bengalee. The advantages which by the divine blessing, may result from the full application of this among heathens, are almost incalculable."

*Distribution of Tracts.*—"Twelve thousand have been distributed in the various languages of the coun-

try; a considerable number of those in Mahratta have been sent to Bombay with brother Carapet. These tracts in the native languages have consisted almost wholly of selections from scripture; the words which the wisdom of God teacheth, appearing to us by far the most likely to enlighten the mind, and convert the soul. Many instances have come to our knowledge of these tracts being made the means of turning the attention to the great things of God; and many more will no doubt appear in that day when all things shall be brought to light."

*Dinagapore.* Mr. Fernandez thus writes to Mr. Ward from Dinagapore, June 16, 1813—"I am happy to inform you, that the greatest part of the religious books left here by brethren Robinson and William Carey, jun. have been lately distributed among the zemindars, pleaders, and officers of the court at Dinagapore, who came of their own accord to ask for them. The prejudice which they formerly manifested, seems now in a great measure to have subsided. There are only a few copies of the Pentateuch, and books of Job, Psalms, &c. left. The books and tracts which I brought from Serampore many years ago, have long been distributed. I have not a new testament left now, except my own. I shall be thankful if you can spare me a few copies, as well as some religious tracts."

"My school increases rapidly. There are now sixty eight scholars; they make pretty good progress in their reading and writing, and receive spiritual instruction twice a week in the afternoon, and regularly attend divine service on the Lord's-days. I want some Catechisms and the Ten Commandments for them."

*At Goamalty* Mr. De Cruz has been blessed in his labours;—"while he was preaching at a place called English-bazar, he was told by one of his hearers, that "salvation could be obtained through Jugunnatha." D'Cruz mentioned the immoralities practised at his worship; to which one of them replied by asking,



"Why then do the English collect money from the idolatrous pilgrims? Do not they support *Jugunnatha*?"

On June 7th, 1813, it is said that Ram Prasad was actively employed in talking to the natives; and that the Bengalee schools come on pretty well; the children repeated the ten Commandments and the Lord's prayer, read fluently, and wrote extracts from scripture."

At *Cutwa* Mr. William Carey, assisted by two native brethren Kanglee and Muthoora, is actively and usefully employed: the church there consisted in June 4, 1813, of sixteen members. He has established several schools which he says "are coming on well, but I find a great stir amongst them about introducing the scriptures."

In *Jessore* Mr. Petrusi, and several native preachers are very zealous. The following extracts are interesting as they prove that God is giving these humble men favour in the sight of kings and rulers. "About the same time the brother of the Rajah of Nula-danga sent for *Punchanun*, who thus relates the interview. "I first went to a Mussulman's house where I conversed with two Mussulmans and a Shoodra, who asked me respecting Christ and his salvation. They heard with much attention while I discoursed on the death and resurrection of Jesus. I sung and prayed, during which the Rajah's brother came with six attendants, to whom I read and explained part of the 5th chapter of Matthew. They listened with attention, and were much pleased with the singing. The Rajah's brother directed the master of the house to give me something to eat. After dinner, he said the Rajah had a great desire to hear the gospel, but was called away suddenly to the court of justice. He had, however left word that he would build a place of worship, at which he and all his tenants would attend. He had further directed that I should preach, and re-

quested that I would pray for him that he might gain his rights before the English judge!"

The accounts from *Serampore* and *Calcutta* are encouraging. The Nations of high cast mentioned in a former number of our Magazine, as having embraced the gospel through reading the Scriptures, having been baptized: some of them at Calcutta. They belong to respectable families, and one is married in one of the principal Hindoo families in Calcutta.

It is pleasing to observe the friendship that prevails between the Missionaries and the Rev. Mr. Thomason, who succeeds the late Mr. Brown, as Chaplain of the old church in Calcutta. Mr. Ward thus writes to Mr. Fuller, March 24, 1813. "The Rev. Mr. T. is deserving of all praise: he is our sincere, familiar, and steady friend."

"At a late meeting with the native members of Calcutta who understand only the Bengalee or Hindoost'hanee, brother Ward was much gratified with the declarations of several in which they expressed a deep conviction of the value of the gospel. One said, "You have brought to us the news of a Saviour's love: we wish you could bring the whole world to taste the same grace." Another, on being reminded of the necessity of cleaving to Christ, said "Ah! Sir! where else shall we go? We have no other kinsman." An aged female, on being warned against reverencing the Catholic idols in the family where she lived, declared her marked abhorrence of these images; and said that she had left them for the sake of a living Saviour."

There is no event more singular in this Number than the removal of Krishnoo, from Calcutta to *Silhet* on the confines of China.\* As the Scriptures of the Old and New Testament are, now printing in Chinese at Serampore with great rapidity through the singular invention of moveable metal types;† it is probable they will be circulated with ease

\* See *Bap. Mag.* for July, page 303.

† The specimens of printing with metal types far exceed in beauty, that which is performed by wood blocks. As to the saving, the sum will not exceed a fourth part of what is paid for printing in China.

in great numbers at this part of the Empire; which it is not possible to do at Canton, owing to the extreme jealousy which the natives entertain of the English Factory at Macoa.

*Chittagong.* Mr. De Bruyn's Congregation at this place has evidently increased, "Many come to his house, and after conversing with him, receive scripture-tracts; others again, who are unable to read, are greatly desirous of being taught. Brother D. requests, that if a native brother or two can be spared from Serampore, they may be sent to him without delay. He has great hopes of a school, if he can obtain a native brother to preside in it. The natives have been uncommonly urgent in requesting that their children may be taught, and have assured brother D. that all the children in the town would attend if he erected a charity-school there, a thing never heard of before. Soon after the date of his former letter, the Roman Catholic priest visited him one evening, and remained till midnight comparing the Latin Testament with the Bengalee version: after a close examination of it, he pronounced the translation correct, and promised to recommend it to his flock."

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*Extract of a Letter from the Rev. W. Ward to the Rev. Dr. Fawcett.*

Serampore, Dec. 23rd, 1813.

My dear Brother,

I was highly gratified by the receipt of your letter of the 10th of Nov. 1812, and beg you will accept of my best thanks. My Brethren in England have presented me with a copy of your Bible, which is now before me. It will, I doubt not, be a blessing to the church. I cherish, with all the ardour of entire conviction, the catholic spirit of my venerable preceptor. May I feel the same spirit of simple devotion towards God, and the same kind and catholic spirit towards all who are one with Christ, as I saw in him; and may all my labours, like his, tend to make men more *devotional*, leaving all angry disputes to others.

We are still enlarging our tents though conversions among the heathen are not very numerous. I know that God can work against all opposition, and that *obstacle* to Him is unknown; but, I apprehend, as this whole country is to be the inheritance of our adorable Saviour, he will lay the foundation of future success broad and deep. I pity those who insinuate that the *Hindoos* will form an exception, and that however it has been with other nations, they will never be subdued by the arms of the Gospel. Mistaken men! you forget that he has spoken it, who said in the midst of primæval darkness. "Let there be light."

Our Mission Stations are spreading all over Hindoost'han and Bengal, and in the neighbouring islands and countries. We have missions at Ceylon, Java, in Burmah, at Surat, and probably shall soon have another at Amboyna, whither we have been invited to send Schoolmasters. Jabez Carey, (brother Carey's third son) has offered to go. We are sending a young man to Allahabad in Hindoost'han. Brother Fernandez has lately baptized 9 natives; several have been added in Jessore and several more at Cutwa, and at Calcutta. I believe considerably more than 50 of different nations, have been this year baptized. The Charity school at Calcutta has been very liberally supported this year; the subscription has not been much less than 10,000 rupees. Pray for me, while you live, and be assured you are most dear to your obliged Pupil,

W. WARD.

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*Extract of a Letter from a Soldier in the East Indies.*

To the Editor of the Baptist Magazine.

Sir,

The letter, of which this communication is an extract, has lately been received by a person resident near Banbury, Oxon, and as it tends so strikingly to illustrate the determinate nature of the divine purposes, and the efficacy of the grace of God, perhaps the insertion of it in your

Magazine may not be unacceptable to its numerous readers.

I am, yours truly,  
*Chipping Norton.* W. GRAY.

"Fort William, Near Calcutta,  
 May 25th, 1813.

Dear Mother,

This comes with my kind love to you, hoping these lines may find you in good health, as they leave me, thanks be to my ever gracious God for that, and all his other mercies in sparing me so long as he has done. Dear Mother, as you know the state I have lived in all my life, in open rebellion against God, I have to inform you, that the Lord has shewn his great mercy to me, in giving me to see the evil of my past life, and my ingratitude to you, and to that God, in whom I live, and move, and have my being, and I hope to be enabled by his help to serve him the remainder of my life. I hope I have not to regret coming to the Indies, from a christian country to a heathen land. Some go to the Indies for riches and honor, but I hope, my dear friends, I have found the pearl of great price, and I shall now give you an account how the Lord met with me. You can tell by my last letter how I was persecuting my Cousin Burbridge for being religious, and I was at that time going on in drinking, and swearing, and every thing that was bad, till one evening I heard one of the company read some of Mr. Bunyan's sermons, and the character of Mr. Badman; and it brought in what deaths wicked men die, which gave me great conviction. I now thought my character was that of Badman, and I got very uneasy in my mind, till I went to hear the Baptist Missionaries preach, which gave me great comfort, and I found Christ precious to my soul. I attend to the meeting regularly. We have liberty to go every Sunday to Calcutta, and there is one comes into the Fort on the week day. There are better than one hundred persons attend the meeting every Sunday, and there is a great number baptized and are members of the Church. Dear Mother, I hope you will think of that God who is

of purer eyes than to behold iniquity, and who says in his word, that without holiness no man shall see the Lord. Do not think yourself a Christian because you are born in a Christian country, for we must believe what Christ says, "Except a man be born again he cannot see the kingdom of heaven." Dear Mother, pray to God to give you repentance, for you cannot repent of yourself, it is the gift of God. Remember you are in a Christian land where the pure gospel is preached, and pray attend the preaching of it, for it will be more tolerable for heathen, or Musselmen, or Sodom and Gomorrhah, than for those Countries who have the word of God to go by, and then are doomed to eternal fire. I hope you will not be angry with me for warning you of your danger, and I must conclude with my prayers for you night and day till I hear from you again, so no more from your ever loving Son,

SAMUEL WOOD.

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FRANCE.

*Extract of a Letter from an English Gentleman in France.*

Dated Orleans, Aug. 22, 1814.

"I have been at this place about three weeks. The country is very fine; the prospects highly pleasing; provisions are cheap: and the streets full of beggars, as there is scarce any trade. The Protestant religion is here in a very low and lukewarm state. The Inhabitants are about 40,000, of these about 300 are professed Protestants; but there are seldom 30 that attend public worship. The greater part of the protestants here deny the Godhead of our Lord Jesus Christ, and believe him nothing more than a great prophet: some of them are sceptics. The minister is a mere worldly man, who frequents the play-houses and public amusements, preaches but once a week—visits no poor people—has about £100 sterling a year from the Government. I lodge in the house of a French Protestant Gentleman; who has a wife but no family: they are out of business, and



live retired, like me, upon a small income. They were both born and educated Roman Catholics, but by much reading and reflection they are convinced of the errors of Popery and abhor them, and I trust are savingly converted to God. They are persons of a deal of reading, intelligent, and like to talk of the best things. We spend two hours every day in reading the Holy Scriptures and other good books, as they have a fine collection of the best Protestant books in the French language. They groan and lament, on account of the coldness and lukewarmness of Protestants, and the low state of religion. I understand from good authority that there is more religion in the Country places, and the people are more alive to God where they are without these unconverted ministers, than in the Towns where they are settled. I learn also there is a village about 6 miles distant called Pattey, where the Gentleman with whom I lodge has been

to pray with the people and read sermons. At this place there are a great many families who were born and educated Roman Catholics but have been brought to see and abhor their errors, and the deceptions of the Priests. These people are lively in religion—meet together on Lord's-days for prayers, singing hymns, and reading sermons among themselves, as they are so poor that they cannot support a minister. I understand that in the course of a few leagues about Orleans, there are about 15 small societies in the country villages that meet together upon the same plan. May this grain of mustard seed become a great tree, and this drop swell into an Ocean! I have no occasion to inform you that the liberty of the Press is destroyed in France, from which the Protestants augur bad for religious liberty. May the best of blessings for time and eternity descend upon us, and may we increase with all the increase of God."

## DOMESTIC RELIGIOUS INTELLIGENCE.

### IRELAND.

*To the Secretary of the Baptist Society for promoting the Gospel in Ireland.*

Dear Sir,

Knowing the Interest you feel for the poor dark Inhabitants of Ireland, I give you an account of a few pleasing circumstances exhibiting the great desire that appeared in three Regiments of Irish Militia for the Holy Scriptures. I was frequently applied to for Bibles by the Soldiers, and understanding Mrs. Bogue had the distributing of Bibles, &c. I sent them to her. Many of them returned sorrowful, saying that she had none. I then through a friend in Portsea applied to Lady Grey, who at that time was in the Isle of Wight, and before she returned two of the regiments embarked for their native country; but such was their desire that several of the men came on shore for Bibles and Testaments.

Here I cannot but view the Divine Providence, the winds are adverse, they cannot sail; Lady G. returns, and I obtain a supply, the Soldiers not discouraged at former disappointments, call again, and thankfully they receive the word of God.

Among the Testaments I also gave several Tracts, which I was afterwards given to understand were attentively perused; many Testaments and Tracts were distributed to the Kildare regiment, before their embarkation; and I had a pleasing account from the Quarter Master of the regiment, who called on me to say that the men, women, and children, were reading them in all parts of the Barracks. May the Lord bless his most holy word with a divine power to their souls. The Quarter-Master Serjeant said, on his return to Ireland, he should open his house to preachers. In conversing with one of the soldiers, he said, it would be more acceptable,

for Ministers to preach in the Irish language. May the Lord bless your endeavours in sending the Gospel to these poor dark sinners, is the prayer of yours, in the best of Bonds,  
*Gosport, Oct. 4, 1814. J. G.*

#### MISSION MEETING.

The Churches which constitute the Hants and Wilts Society, in aid of the Baptist Mission, held their final association for the year at Southampton, September the 28th. The brethren Miall, Bulgin, Ivimey of London, Millard, and Giles preached; the brethren Tilly, Saunders, Dore, Headden, Clay, Russell, Ivimey, and Saffery conducted the devotional parts of the services.

It being the annual meeting of the *Assistant Society*; the subscriptions and collections for the Mission were received, amounting to £351:19:0  $\frac{1}{2}$ . The committee of this Society would not only express thankfulness to Him who has enabled them to persevere in this good work; but most affectionately urge upon their respective congregations to continue their strenuous exertions in its support. They are glad that the collections are more general in these counties than they were, and invite all the congregations of their denomination in them, to make *annual* subscriptions and collections for the Mission, and remit them to their Treasurer Mr. Smith, or their Secretary Mr. Saffery, Salisbury. If they prefer it, the Secretary will visit them in the course of the year for these purposes.

A great advantage would doubtless result from country or district associations in aid of the Mission, of which the Hants and Wilts Assistant Society, affords ample illustration. It was formed within a year of the Primary Society, and consisted for some time of 7 of the *smallest and poorest* churches in these counties. This year it has received collections from 26 congregations, *some of them very poor*, and subscriptions from individuals in several other places. In the first year its subscriptions and collections amounted to 29l:2:6. They have increased generally from that period; and in the last three years have averaged considerably more than 1300 per annum. Nor has the cause of reli-

gion suffered in the immediate circle by these exertions: for in those parts of the counties where the greatest effort has been made for the Mission, five of the old congregations have rebuilt and enlarged their places of worship, eight new Churches have been formed, houses have been opened for preaching in several villages, and in others new ones have been erected for a similar purpose.

Hitherto the burthen of collecting for the mission has laid on a few of our ministers, principally on our dear and valuable Secretary, Mr. Fuller: but ought not all our ministers to be *equally concerned*, and according to their *ability*, and *influence* engage in this good work? If two or three of the most able and active of them in the different counties of England and Wales, would unite to collect upon an *average but* 100l. per Annum in each county, it would produce upwards of 5000l. a year, which with the liberality of our brethren in London and Scotland, would answer the present demands of the mission. Let our brethren remember that life is *wasting*, that multitudes of sinners are *perishing*, and that all they do on earth for God and souls must soon be done: for *there is no work, nor device, nor knowledge, nor wisdom in the grave.*

Salisbury, Oct. 13.

J. SAFFERY.

#### ORDINATIONS.

On Tuesday, Oct. 4, the Rev. G. Dobney, (dismissed by letter from the church of the Rev. Mr. Porter at Bath,) was ordained Pastor of the Baptist Church at Wallingford. The ordination service was conducted and the prayer (with imposition of hands) offered up, by the Rev. E. Smith of Blockley. The Charge to Mr. D. from 1 *Tim.* 4. 16, was delivered by Rev. J. Hinton of Oxford, and the Sermon to the people from 2 *Cor.* 1, 11, by the Rev. J. Dyer of Reading. In the evening the Rev. A. Douglas of Reading preached from *John* 4, 41, 42. The other devotional services were conducted by the Rev. Messrs. Cooper, Harris, and Raban of Wallingford, and the Rev. R. Fletcher of Bicester.

The meeting was most numerously attended, and from the solemnity and harmony which pervaded the assembly, the friends of vital godliness may anticipate the most pleasing results.

Sept. 15. Mr. Winter, late mem-



ber of the Baptist Church at Wellington, Somerset, was ordained Pastor of the newly formed Baptist Church at Saltash, Cornwall. Introduction and usual questions by Mr. Davis; Ordination prayer and Charge by Mr. Cherry; Sermon to the people by Mr. Davis. The devotional exercises were led by Mr. Wollacot and Mr. Willins. (indep.)

The Wilts and Somerset District

Meeting was held at Penknay, on Sep. 28, 1814; when brethren Ward, Thresher and Saunders preached.—The devotional parts of the service were conducted by brethren Edminson, Barrett, Wastfield, Mitchell, Britain, &c. After each service a collection was made for village preaching. The next meeting is to be held at Frome on the last Tuesday in April, 1815. Brother Philips is appointed to preach.

*A TRANSLATION of page 87, Vol. V. Baptist Magazine.*

### LLINELLAU.

AR ARYSGRIFEN AR FEDYDDFAN PABAIDD YN MRYSTAU.

Mae Arysgrifen Groeg hynod o amgylch y Bedyddfan yn Nhapel y Pabyddion yn MRYSTAU. Ei Llythrennau a fyfria yr un geiriau, pe darllenit yn mlaen, neu yn ol; ar yr hwn ysgrifennodd Gweinidog y Bedyddwyr y llinellau cantynol.

NIYON ANOMHMATA MH MONAN OYIN.

*Golch dy bechodau, nid dy wyneb yn unig.*

1. Gwir yw, a'i ddeall ef yn iawn,  
A'i arfer yr un pryd;  
O na chei'r gwir ei effaith llawn  
Ar rhai ddarllo i'gyd.
2. Mynych anturia 'r Papydd dd'weyd,  
Ae eraill yn gytun,  
Fod ffurf ddefodol, yn ddibaid,  
Yn puro calon dyn.
3. Fe olchir, meddant, feiau'n llwyr,  
Ail enir fab, neu fereh;  
Ond sawl a'u cwn i fynu, wyr  
Pa bethau dynna'u serch.
4. Gwared, O Dduw, oddiwrth fath dwyll,  
Ein holl lygredig hil,  
Credent, dewisent, trwy iawn bwyll,  
I rodio'r llwybyr cul.
5. Derbynient, wir tufewnol ras,  
A'i arwydd—nid o'r blaen;  
Ac, yn mhob lle, gosodent ma's  
Effeithiau 'th Yspryd Glan.
6. Na'u gweithred hwy, nag eraill chwaith;  
Effeithia i lanhau;  
Rhaid d'Yspryd, grasol Dduw, i'r gwaith;  
Nid oes y'w nerth ef drai.
7. Pan carant Jesu'r prynwr rhad,  
O galon fyddlon bur;  
Cofleidient yna'r ordinhad,  
Bedyddied hwy yn wir.
8. Suddedig hollol, dan y dwr,  
A llon i fynu'n dod;  
A Christ, a'i ras eu noddfa si'wr,  
Nes elont uwch y rhod.

T. T. P—m.

*Smith, Printer, John Street, Edgware Road.*